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THE

NEW-CHURCH REVIEW

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A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JULY, 1910.

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THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (REV. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations. A prominent minister, experienced as an editor of another periodical of our faith, has just written, "I wish you every success in the publication of the REVIEW, which is a splendid representative of the church." A layman in the great city of the West, renewing his subscription for 1910, adds:—

"I desire to record my profound satisfaction with the REVIEW. I read every issue from cover to cover. . . . I feel like blessing the Lord that He has raised up a corps of writers who can so learnedly and lucidly treat of the deeper things belonging to His New Church."

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VOL. XVII.]

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[No. 3.

WILLIAM HOMES MAYHEW.

I.

WILLIAM H. MAYHEW, who entered into the spiritual world on March 24, 1910, was born in Farmington, Maine, on May 22, 1836. He passed his boyhood days on Martha's Vineyard, so closely connected with the history of the Mayhew family. He was eighth in descent from Governor Thomas Mayhew, the first settler of Martha's Vineyard. Not only was he descended from good old colonial stock but from the earliest days of this settlement a long line of his ancestors faithfully served in the ministry, particularly in missionary work among the Indians. Let us glance for a moment at these ancestors from whom doubtless William H. Mayhew inherited in part his bent for the ministry.

Thomas Mayhew arrived from England in 1631 and settled at Watertown, near Boston. Ten years later he purchased from the English Government, a grant of the island of Martha's Vineyard, the Elizabeth Islands, and Nantucket, and he began a settlement at Edgartown in 1641, just twenty-one years after the Mayflower with the Pilgrims arrived at Provincetown, on the neighboring shore of Cape Cod. The settlement at Edgartown was successful. Thomas Mayhew was later on appointed by the English government governor of Martha's Vineyard for life.

Governor Thomas Mayhew was a man of much learning, strength of character and piety. He gave his son Thomas, a

minister by calling, much assistance in the benevolent work of ministering to the Indians of Martha's Vineyard, who numbered in 1642 about three thousand. This work was very successful and two prominent converts, Hiacoomes of Great Harbor and Mittark of Gay Head, mentioned by Whittier in "Mog Megone," became in turn Indian ministers.

After the death of Thomas Mayhew, Jr., at an early age, his father Governor Thomas Mayhew, being acquainted with the Indian language and seeing no prospect of procuring a pastor for them, began himself, at seventy years of age, to preach to the natives as well as to the English. He so preached twenty-three years and died at the advanced age of ninety-three years.

After his son came his grandson, Rev. John Mayhew, his great-grandson, Rev. Experience Mayhew, and his great-great-grandson Zachariah, all of whom were pastors of Indian churches on the island of Martha's Vineyard. These five Mayhew pastors were called the "Five Missionary Mayhews."

Mr. Mayhew when a young man received his early schooling on Martha's Vineyard. He afterwards attended school in New Hampshire for one year and then entered Phillips Academy, Andover, but ill health obliged him to leave this school. From eighteen years of age until he was twenty-eight he taught school. His parents were Congregationalists. While at one time he was a member of the Unitarian Church, it was not until he began to study the doctrines of the New Church that he found at last his true home. Rev. James Reed has related how he and Mr. E. H. Abbot were one day calling at a house in Milton, in answer to an advertisement in the papers by Mr. Mayhew's father for boarders, when he happened to see the *Messenger* on the table. Mr. Reed, at once decided to board, with his family, that summer with the Mayhews. Later on Mr. Reed induced Mr. Mayhew to study for the New-Church ministry. At the age of twenty-eight he entered the New-Church Theological School at Waltham, under Dr. Thomas Worcester.

In 1870 he came to minister to the New-Church Society of Yarmouthport. This Society was formed on September 20,

1843, and erected and dedicated a beautiful church in 1870. With the exception of a brief period from 1887 to 1890, when Mr. Mayhew was in charge of the Society at Urbana, Ohio, he continued as pastor at Yarmouth for nearly forty years. During this time he took an active part in all parish matters, carrying his spiritual ministry as needed to his friends and neighbors of Yarmouth and many nearby towns, whether in or out of his church. His neighbors learned to expect his pleasant smile and courteous greeting. They loved him not only for his pleasant manner but for his high character, his love of service and interest in whatever concerned his fellowmen.

He entered actively into all town affairs, including the old-fashioned town meeting, which still holds in New England. For thirty-five years he was a valuable member of the Board of Trustees of the Yarmouth Library. Since 1892 he had been the President of this Board. For many years he served on the Yarmouth School Committee. He was also an editor of the **NEW-CHURCH REVIEW**.

During this time he had seen many changes. A generation had passed, and many of the younger members of his flock had left the glistening sand hills of Cape Cod, like many other sons of the Cape, and gone to distant parts of the United States. Still the village pastor continued confidently to scatter his seed, which to whatever part of the world it might be taken, he felt sure would some day bring a heavenly harvest. He believed that when some of this seed did at last ripen, that heavenly influences would awaken states of innocence and pure undefiled happiness such as characterize early childhood. He dearly loved children, and often referred to them in his sermons. Perchance he would quote the words: "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." Many of us remember him on a beautiful Sabbath day last September, standing near the font as he baptized a young baby nestling in his arms. Again we hear his words: "The Lord lift up his countenance upon thee and give thee peace."

THOMAS C. THACHER.

II.

WILLIAM HOMES MAYHEW was born on May 22, 1836, in Farmington, Maine. His early life was, however, passed on Martha's Vineyard, Massachusetts, the home of his ancestors for two hundred years before his birth. This ancestry is of especial interest, five successive generations having served as ministers to the inhabitants of this island for a period of more than one hundred and sixty years. Thomas Mayhew, an Englishman by birth, after ten years spent in Watertown, Massachusetts, was granted Nantucket, Martha's Vineyard, and the Elizabeth Islands; and removed to Martha's Vineyard in 1640 or 1641. He served as Governor of the English inhabitants and of the native Indians until his death in 1682 at the age of ninety. His son, Thomas Mayhew, Jr., was appointed the minister of the new plantation soon after the settlement was made, "but his English flock being then but small . . . with great compassion he beheld the wretched natives, who then were several thousands on those Islands . . . laboring under strange delusions, enchantments, and panic fears of devils, whom they most passionately worshipped," and "God, who had ordained him an Evangelist for the conversion of these Indian Gentiles, stirred him up with an holy zeal and resolution, to labor for their illumination and deliverance." After fifteen years devotion to this work we are told that "God was pleased to give such a victorious success to his painful and unusual labors, that . . . there were many hundred men and women added to the Christian Society; besides the many hundreds of loose and more superficial professors." The news of this success having led in part to the formation in England of the Society for the Propagation of the Gospel in New England, Thomas set sail for that country in 1657 to confer personally with the officers of the society, but the vessel was lost with all on board. His father, being greatly interested in his Indian wards, at once took up his son's work, becoming their minister as well as governor, and preaching to them regularly until his death. His last words were recorded as follows:—

I have lived by faith, and have found God in His Son, and there I find Him now; therefore, if you would find God, look for Him in His Son for there He is to be found, and nowhere else.

This statement was often referred to by his descendant, as being so in harmony with his own belief as a New-Churchman.

Thomas Mayhew's grandson, John Mayhew, succeeded him as minister to the Vineyard Indians as well as to the English in Tisbury. He died in his thirty-seventh year, "persuaded that God would not place him with those after his death, in whose company he could take no delight in his life time." His eldest son was Experience Mayhew, who succeeded his father as missionary to the Indians. These now numbered some three thousand, all Christians in name at least, and under ministers of their own race. Experience Mayhew made new Indian versions of the Psalms and Gospels, was given an honorary degree by Harvard College for his scholarly attainments, and published an interesting account of his Christian Indians to whom he ministered for sixty years. The quotations previously made in this article are from this account.

Two sons succeeded Experience Mayhew in the ministry; one, Jonathan, well known as minister of the West Church, Boston, 1747-1766, where his opposition to Calvinism was a prophecy of the coming revolt from Orthodoxy; the other, Zachary, who continued the work among the Vineyard Indians. Zachary Mayhew died in 1806, his great grandson, Nathan, being the father of the subject of this biography.

Nathan Mayhew maintained a private school in Vineyard Haven and was greatly respected as the best educated man on the Island, a deacon of the Orthodox Church and a public spirited citizen. He married Elizabeth Athearn, also of Vineyard ancestry; and of these parents, and his early life, their son has written these words:—

To both my parents I am indebted for careful Christian training and for their earnest efforts to surround me with such religious influences as they enjoyed. Under these conditions my mind became active upon subjects relating to the more interior life at a very early age. This activity was stimu-

lated by the rather frequent presence of ministerial guests at my father's house to whose conversation with my parents I always listened with interest. I can recall, even then, however, an occasional feeling that the conceptions of Christianity which were presented were somewhat awry, and that the teachings, to which I listened at church, respecting the Lord and His relations to us, were not in harmony with good common sense. Still there was this good in the sphere of the religious life which surrounded me, it exalted the Scriptures and kept them constantly before the mind. One of the most potent and uplifting influences in my early life was the reading of the Bible pure and simple, especially the first part of the Old Testament. And another was the delighted perusal and re-perusal of Bunyan's "*Pilgrim's Progress*."

After passing his boyhood days in his father's home, and under his instruction, William was sent, in his sixteenth year, to Kimball Union Academy at Meriden, New Hampshire, it being his parents' hope to have him enter upon the ministry of the Congregational Church. The year spent among the rugged hills of New Hampshire in this excellent school was an inspiring one, and a desire for a more interior and spiritual life was awakened. But while he had been, as he says, "familiar from his earliest childhood with the leading doctrines of the Evangelistic faith and accepted them as of inevitable necessity, knowing then no other," they were to him "always hard and irrational." He shrank from entering upon the ministry, and the removal of his parents to Norton, Massachusetts, furnished a welcome reason for leaving the Academy. Another brief season of study at Phillips Academy, Andover, Massachusetts, was interrupted by ill health. At eighteen years of age he took a position as a teacher in a country school and continued in that work for ten years, teaching first on the Vineyard, and afterwards in Hingham and Milton, Massachusetts.

These years were years of trial and discipline, as well as of intellectual and spiritual growth. His father's failing health brought upon him much care and financial burden, and for the first few years at least, the labor of teaching was very irksome, and persevered in only by the strongest self-compulsion. His diary during this period shows, however, a constant faith and

trust in the Divine Providence, although he was at the same time entirely at sea as to what to accept as true doctrine. He attended many churches besides that in which he had been brought up, and finally united with that body of the Unitarian Church of which the Rev. J. H. Morison was then pastor. Mr. Mayhew has described this breaking away from his old associations as, upon the natural plane, the conflict of his life. The change brought him a freedom of thought that was a relief but the satisfaction was only temporary. He yearned "for something more interior, and for a faith less negative and more positive." He continued to visit many churches and read many books on religious subjects. He has recorded especially his interest in a book entitled the "Rock of Ages," which endeavored to show by parallel passages from the Old and New Testaments the identity of Jehovah and Jesus Christ. This doctrine he "recognized at once as not Trinitarianism nor yet Unitarianism," and it "had the effect to produce very decided conviction . . . that Jesus Christ is the one God."

Another work, "The Time of the End," by Dr. Cummings, produced feelings approaching conviction that the Second Advent was near at hand. Speaking of this with a fellow teacher brought out the reply that the New-Church people believed the Lord had already made His Second Coming. This, to him, startling statement led to further inquiry and a reading of such books as Sears' "Foregleams of Immortality," Noble's "Appeal," Bayley's "Ribband of Blue"; and finally the "Divine Love and Wisdom." Here at last he found set forth the things he had long felt to be true but had never seen expressed. Above all else he found the confirmation of his belief in the sole divinity of the Lord Jesus Christ; that God was to be found in Him "and nowhere else." But his thoroughness and past experiences did not admit of impulsive action, and while he found much satisfaction in learning of the new doctrines, in meeting with New-Church people, and in attending New-Church services and social occasions, he continued his connection with the Unitarian body for several years. As a teacher in their

Sunday-school he was able to teach the new doctrines freely, and for a time was satisfied to believe that it was not necessary to join the outward New Church. He has recorded the opinion, however, that "during this period I do not think I made much progress. I did not go much beyond the general teachings of the church."

In 1864 Mr. Mayhew resigned his position in the Milton schools and engaged for some months in several business enterprises. In this connection he visited Chicago and made the acquaintance of the Rev. J. R. Hibbard, attending services at his church "with great satisfaction." His account of this trip shows a delight in visiting new scenes and in making new acquaintances at every opportunity. The country was then on the eve of a presidential election, and Mr. Mayhew lost no opportunity to do what he could to aid the Union cause by urging the re-election of Abraham Lincoln. His opposition to slavery had been recorded in his diary some years before the war, and he now notes with satisfaction the adoption at this time by Maryland of a "free constitution."

After returning home from his western trip, teaching was resumed in Canton and Dorchester, his home remaining in Milton, where his parents now lived with him. In the spring of 1865, he was married to Emma S. Williams of North Middleborough, Massachusetts, finding in her a true and loving companion for the remaining forty-five years of his earthly life. Five children were born to them, the two sons dying, however, in infancy. His wife and three daughters survive him. His eldest daughter was married in 1891 to the writer; his youngest daughter in 1904 to Royal H. Frost, son of the late Rev. A. F. Frost; the ceremony in both cases being performed by Mr. Mayhew in the church at Yarmouth, Massachusetts. The other daughter has always lived with her parents.

Mr. Mayhew's father passed away in the summer of 1865 and plans for teaching were again considered. It is remarkable that during all these years of teaching and of unsuccessful attempt to find other more congenial occupations, no indication of any

desire to engage in the ministry appears in his diary. And yet throughout this entire period his interest in religious activities was very great. Church services were attended at least three times every Sunday and the texts noted and sermons commented on in his diary. Meetings of tract and missionary societies, of Sunday-school and other associations, as well as meetings of charitable and educational bodies were of the greatest interest to him and attended often at considerable personal exertion and inconvenience. But, in Mr. Mayhew's own words, "Now came one of those wonderful indications of the constant presence of the Lord's guiding providence in my life which has ever brought home to me with power the truth that 'the way of man is not in himself, it is not in man that walketh to direct his steps.'"

His application for a school was made one Saturday morning. That afternoon the Rev. James Reed called and asked him to take charge of the recently established New-Church Book Rooms in Boston, to meet and converse with visitors using the rooms, and to devote his unoccupied time to study for the New-Church ministry. Mr. Mayhew writes,—

The proposition startled me, so clearly did it seem an indication of the path in life I should take. It was wholly a surprise. No previous conversation had led up to it. It was so entirely new that I felt quite unprepared to decide it, and yet I could feel no question of the result. I promised to give an answer upon the following Monday. Careful, prayerful thought only confirmed my first feeling that this was the path divinely marked out for me. Monday brought me a letter saying that I had been appointed to the school for which I had applied upon the previous Saturday. I replied immediately saying that circumstances had occurred since my application which had led to an entire change of my life plans, and so I must decline the position. Monday afternoon I went to the city and engaged to take charge of the Rooms and begin my studies there upon the first of September.

On the first Sunday of October following (1865) Mr. Mayhew was baptized and confirmed and admitted to membership in the Boston Society, Rev. Thomas Worcester officiating. His studies were carried on as planned, a systematic course of study of the "True Christian Religion," and of the "Arcana Cœlestia" being first undertaken. He also served as reader, on alternate

Sundays, to the Salem Society for several months, and refers to his experiences in connection with this ministerial work as being very timely and helpful to him.

The General Convention met in Boston in 1866 and Mr. Mayhew joined with Theodore F. Wright, Chas. H. Mann, Geo. F. Stearns, L. G. Jordan, and A. F. Gage in a memorial to Convention, asking it to furnish means for more adequate preparation for the ministry. The opening of the Theological School at Waltham followed. Mr. Mayhew attended regularly as a student, while still passing part of his time at his duties in the Rooms, leaving home daily at six in the morning and returning at the same hour in the evening.

In the spring of 1867, Mr. Mayhew moved his home to East Woburn, now Montvale. There he was led to start some public missionary meetings, "the movement resulting in the gathering of a considerable congregation and Sunday-school, and the building of a small chapel where services were maintained for a number of years." He was licensed to preach in 1867 and was ordained into the ministry on April 8, 1869, his eldest daughter being baptized on the same occasion. This too was the time and place of the ordination of his lifelong friend and fellow worker, Rev. Theodore F. Wright.

Following his ordination, Mr. Mayhew gave up the care of the Book Rooms and became the missionary of the Massachusetts New-Church Union, taking trips to various parts of the State, supplying vacant pulpits, and administering the Sacraments quarterly at East Woburn. In the course of this work he visited Yarmouth, Massachusetts, a number of times and in the fall of 1870 was invited there for a year, succeeding Rev. John P. Perry, who had resigned on account of ill health. This engagement was continued and in 1874 he was installed as pastor of that society by the Rev. Joseph Pettee, the Rev. Warren Goddard assisting.

Following his installation as pastor, Mr. Mayhew spent thirteen years more in Yarmouth. These years witnessed great changes both in the society and in the community of which it

was a part. Some feeling of discouragement having arisen, and a cordial and unexpected invitation having been received from the society in Urbana, Ohio, Mr. Mayhew left Yarmouth in 1887 and spent the ensuing three years in ministering to that society. He says, "there I spent three pleasant years — years that I would on no account have taken out of my life."

The society in Yarmouth meanwhile remained without a settled pastor, and in 1890 an earnest invitation was given Mr. Mayhew to return and resume his work there. This he did, his charge of the society continuing until his death, forty years after first coming to it as its minister.

Mr. Mayhew's activities were not confined to his pastoral work during these forty years, although that work held the first place to a marked degree. As Secretary and Treasurer of the American Sunday-school Association he cared for that organization for many years. He attended regularly the meetings of the Massachusetts Association and of the General Convention. He was almost invariably present at the monthly meetings of the ministers in Boston. In 1898 he became one of the editors of the *NEW-CHURCH REVIEW*, and was made Managing Editor in 1907. This work was greatly to his taste and much time was given to it.

His interest in civil affairs was keen, and all the duties of a good citizen were conscientiously performed. He was President of the Yarmouth Library Association for many years, was a frequent visitor to the public schools, and allowed nothing to interfere with his attendance at Town Meeting, where his advice was often sought and welcomed. He voted at all elections, casting his last ballot but two days before his death. He took an active part in the work of the Yarmouth Institute with its courses of winter lectures. He was a member of an association that comprised all the ministers on Cape Cod, presenting papers at their meetings and being in later years the oldest member in point of service on the Cape. The numerous funerals he was called upon to attend outside of his own society during the latter years of his life, bore testimony at once to the affection in which he was held, and to an increasing recognition of the truths con-

cerning death and the life beyond which were always so clearly set forth in his discourses on those occasions. As one of his townsmen said, "The idea of death has entirely changed in the Town of Yarmouth since Mr. Mayhew came here to live." Many of these discourses and of his other sermons have been published from time to time in the *Helper* and *Messenger*. His "Child's Catechism" for use in New-Church Sunday-schools has had a wide circulation. We may well close this record with the words that conclude an autobiographic sketch prepared some years ago for the *Messenger*:—

And now as I look back over the years of my life I am conscious of the Lord's presence in them all. They seem to me to be years of divine leading rather than of human planning. For everything which they have brought I am humbly grateful. But above all else do I find cause for gratitude in having been led to the New Church and into the New-Church ministry.

Mr. Mayhew passed away on March 24, 1910. A severe though brief attack of heart disease some weeks before, and a gradual decline in physical strength, had led his society to grant him a vacation from his duties during March, but he looked forward to resuming services in the church after a few weeks rest. A second attack came as he sat at supper and he passed away quietly the following morning, going as he had long wished without the cessation of activity that would have made a long illness irksome. The funeral service was held in the Yarmouth church on the Saturday before Easter, the Rev. James Reed officiating. In accordance with his expressed wish his body was interred in the cemetery near his home. Standing there, one looks down upon the village homes that knew him so well, upon his own church and parsonage, and out over the broad marshes to the great ocean beyond; while on either hand his beloved Cape Cod extends its sand dunes and wooded hills with here and there a quiet pond, and over all the far reaching sky — a view he loved as the outward picture of that trust he so often expressed in the words that were indeed the motto of his life: "In quietness and in confidence shall be your strength."

JOHN C. MOSES.

SWEDENBORG IN THE CATHEDRALS.*

I.

IN THE CATHEDRAL OF UPSALA.

It is the purpose of these articles to present in a very informal manner, and mostly from printed sources, some facts and incidents connected with the career and influence of Emanuel Swedenborg which constitute one of the most interesting episodes in the whole history of the world's intellectual and religious movements. We would be tempted to call it a wonderful romance in the land of ideas, were it not that its hero was perhaps the least romantic man to be found anywhere among those who have a place in history; and were it not that romance is commonly associated with fiction. But there is a romance of history truer than fiction, and often far more sublime, beautiful, and impressive. It is that which lends, too, its charm and its rich radiance to a period far enough back to be viewed in its entirety. It is that mystical "sea-change into something rich and strange" of which the poet speaks, which takes hold of a human character, and the whole compass of his life's work and of his ideals — perhaps centuries after he is gone — and brings it forth shining with a radiance that, while there from the beginning, could never before have penetrated into the duller senses of the contemporary mind. It is such a transition, such a new appearing, as this that I would describe, as simply as I can, from documentary sources, as occurring in the career, and influence upon the whole world of modern thought, of the servant of the Lord Jesus Christ and apostle of the New Age, Emanuel Swedenborg.

It is over two centuries since Emanuel Swedenborg was born in Stockholm, Sweden. It is, roughly speaking, a century and

* National Church Lectures, Washington, D. C., 1908-09.

a half since he put forth a brilliant series of scientific and philosophical works, published chiefly under the patronage of princes on the continent of Europe; and afterwards in London and Amsterdam, his theological works, containing those things of "angelic wisdom," as he names them, revealed to him in the inner depths of the Holy Scriptures and in an open intercourse with the spiritual world.

Two centuries! It recalls those great periods of waiting in the past, during which a beacon light has gradually broken forth with its illumining power upon the intelligence of men.

Plato's philosophy — that fountain of idealistic thought, of the knowledge of our spiritual being and capacities, which has given form to men's highest thinking for two thousand years — was centuries in reaching any general appreciation. He died 348 B. C. and soon afterward was very nearly forgotten, and the beautiful teaching of the Academy soon gave place to Skepticism and Epicureanism and Stoicism. It was three or four centuries before his philosophy broke forth in any wide influence upon the world, and then through its affiliation in various forms with the Christian doctrine of the Logos and of the spirit's reality.

Dante, the most spiritual and religious philosopher known to all the history of the old Christian Dispensation died in 1321 an exile and his remains were buried in an austere city on the shores of the Adriatic far remote from the beautiful Florence of his birth. Six hundred years afterward the city of Florence begged for the return of his ashes to her reverent and grateful shrine. But this was refused; and the city which had ignored him while living, now, when all the world admires, can only erect a beautiful monument to his memory; and for her own and the world's admonition — not to allow the greatness of a man to be measured by contemporary judgment only.

Shakespeare we think of as a mighty power in the world of intellectual art, and yet he too, for two centuries after his death, was comparatively ignored, being superseded in popular esteem and favor by many an inferior genius; and it is only a century or

so back that the English reading world began to revive his plays on the stage and to put any great value on them, and this largely because of the awaking of German scholars to their merit.

I will not compare human things with Divine; but in measuring the real weight and vital significance of any new system of religious faith, it will always be instructive to remember, regarding the implanting and growth of Christianity itself,—that new church and entirely new spiritual faith and Divine philosophy of two thousand years ago,—that it was not in a sudden flash, but in the changing and trembling light-throbs of three centuries, that the Christian faith made its way to public conviction, and was able to replace with its once despised emblem of the Cross the eagles upon the imperial standards.

But, to return to our theme, there are few if any instances in history where the greatness of a man's achievements in science and philosophy have been so obliterated by his devotion of mind in later years to purely spiritual and theological writing. Other great natural philosophers have done the same thing, notably Newton and Leibnitz, but their studies in Scriptural exegesis were never held up as a barrier to the recognition of their greatness in science and philosophy. It was quite otherwise with Swedenborg. The recognition he had secured as a scientist and philosopher, not only from the Swedish government, but from noble patrons and learned societies abroad was, as we know now, more or less perfunctory, not in being insincere, but because necessarily superficial owing to the inability of the science of that day to enter into the real merit of Swedenborg's hypotheses.

What the more advanced researches of our day are bringing to light are, according to the admissions of our leading specialists, only corroborations of principles laid down by Swedenborg in his scientific period from 1720 to 1734. But besides this inability of science to champion Swedenborg in more than a formal, academic way, there was the positive obstruction raised up by the jealousy of the church of his time against his admission to intellectual or spiritual leadership in any form.

The great volumes of the hitherto hidden mysteries — *Arcana* he calls them — of the Holy Scriptures had been edited and issued in Latin, the language of the learned, from the press in London or in Amsterdam. Year after year the wonderful titles had been announced and the stately volumes were being sent to the bishops and to the universities: “Heaven, Hell, and the World of Spirits”; “Angelic Wisdom regarding the Divine Providence”; regarding the “Divine Love and Wisdom”; regarding “Marriage”; regarding the “Holy Scriptures”; the book of “Revelation” opened now in its spiritual meaning; and the doctrines of the Lord Jesus the Only God; of Faith; of Life; and finally the great compendium, “The True Christian Religion, or the Universal Theology of the New Church signified by the New Jerusalem in the Revelation.” The clergy in Sweden awoke to the fact that a new voice was in the air proclaiming a new Reformation, the calling of the churches back to the true acknowledgment of Jesus as the One and Only God in place of the three which their theology had set up for worship, and back to the Holy Scriptures, as truly Divine because filled with the “spirit and life” of the eternal Word itself, which had clothed itself in the symbols of a literal Bible, just as in the Incarnation it clothed itself with flesh in the visible person of Jesus Christ. And as He our Divine Lord was glorified by laying off the infirmities of the natural body and by rising above the earth in a humanity made wholly Divine, so the Bible was glorified and shown to be Divine in the revealing of the spiritual sense behind the “clouds” of the literal and historical sense. The Lutheran established church at home, steeped in conservatism and in the selfish and comfortable Faith-alone doctrine of the past, frowned on this disturber of their ancient peace, and threatened Swedenborg with persecutions of every kind; the Church Diet, or Consistory, endeavoring, although in vain, to prevent the importation of his books. Finding a peaceful refuge under the freer sky of England, where he could publish his books at liberty, it was there he spent his declining years; and the Church of England, more liberal than that of Sweden,

furnished out of its ordained and most highly respected clergy the first men to translate Swedenborg's theological writings and publish them to the world, inviting their own people and fellow clergy to unite with them in recognizing the wonderful mercy of the Lord in these latter days, in effecting his second and spiritual coming in the new revelation of the Word in its spiritual sense beneath the sense of the letter. These revered and saintly men of the Church of England, notably the Rev. John Clowes, rector of St. John's Church, Manchester, and the Rev. Thomas Hartley, M. A., rector of Winwick, Northamptonshire and the Rev. Augustus Clissold, M. A., of Oxford University, the translator of the "Principia" and author of elaborate expositions of the theological works of Swedenborg, called upon the clergy of Christendom to behold herein the fulfilling of the prophecy of the Gospel, that, when the faith of the Christian Church had grown dark and cold, the Lord would indeed "come again in the clouds of heaven" with power and great glory, the "clouds of heaven" being the literal sense or the "parable" of Scripture as given to prophets and evangelists, the "power and glory" being the spiritual sense within, but now revealed through the Lord's newly-chosen apostle and servant, Emanuel Swedenborg.

Dying at the advanced age of 84 years, in peace and in the kindest relations with all about him, there in the city of London, the scene of the proud ambition and intellectual striving of his early youth, after receiving the Holy Communion on his death-bed with humility and devotion and affirming before his priest the truth of all he had written as a seer and a revelator of God, Swedenborg's remains were buried in the modest little church of the Swedes in Princes Square in London, in the year 1772, marked later by a marble tablet erected in his memory. There they have rested until, in the year of grace, 1908, after a lapse of one hundred and thirty-six years, a new voice is heard — as of a newly-awakened world — calling the great prophet of the north to return again to his native land whence he was so long banished by a selfish and blinded clergy, and

to receive the honor awaiting him from the king, the universities, nay, from the highest Consistory of the established church itself. Instigated first by the request of the Royal Swedish Academy of Sciences, under whose auspices Swedenborg's scientific and philosophical works are now being published, with introductions furnished by the most learned scholars of Sweden, the British Government yielded to the desire of the king of Sweden that Swedenborg's remains might be removed to their native soil. With impressive ceremonies they are lifted from their long resting place in the little chapel in the presence of the representatives of the two governments and of the Lutheran Church and the Church of the New Jerusalem, whose apostle Swedenborg was. Covered with flowers and laurel, the coffin is borne on board the finest warship of Sweden, which has called at the port of Dartmouth to receive them, and with impressive ceremonies, including music and the reading of a Latin ode, *Vates Redux*, "The Prophet Returned," the remains are brought to Karlskrona, the naval station of Southern Sweden, and there are received in solemn state by the president of the Swedish Royal Academy, members of the Swedenborg family and the representative of the American Swedenborg Scientific Association. Meanwhile an agitation is roused in Sweden as to how the nation can best honor the memory of its great exile now returned. Petitions flow in to the government from the Royal Academy, from the Skara Cathedral, the seat of Bishop Swedberg, whose Sunday morning bells two centuries ago had waked Swedenborg from his boyhood dreams and longings, from Varnhem, where the aged bishop lies buried, from those who would see the monument erected in the midst of the royal tombs in the great "Pantheon" church of Stockholm, and others who would lay them to rest in the peaceful churchyard of Solna among Sweden's poets and scholars; and lastly from the highest ecclesiastical body of Sweden, the Consistory of the Cathedral of Upsala — Swedenborg's university city — the body of clergy that had a century ago denounced him as a heretic and madman — now

asking the king that the great prophet's remains may be placed under a fitting monument in one of the recesses of the great cathedral. Hither by the King's orders they are sent on the 19th day of May in this year, 1908, and here for generations to come the university students and the pilgrims from all parts of the world will come with their tributes of admiration and honor to this illustrious scholar, prophet and "servant of the Lord Jesus Christ."

The following extracts from the letter of an eye-witness describe the solemn and imposing reception of the remains at Upsala:—

THE RECEPTION OF SWEDENBORG'S REMAINS AT UPSALA.

According to announcement, the remains of Swedenborg were deposited in the Cathedral of Upsala to-day (May 19th), the casket having arrived at Upsala early yesterday evening. Representatives and members of the Swedenborg family, of the Royal Swedish Academy of Sciences, and of the New-Church Societies arrived at Upsala to-day shortly before 1 o'clock. At precisely 1 o'clock the casket was placed in a hearse, which, accompanied by two carriages filled with wreaths, led the way to the Cathedral. In the long procession followed members of the Swedenborg family, students of the Westmanland-Dala "nation" (of which Swedenborg had been a member, 1699-1709), the priests from the Cathedral, representatives of the city and district of Upsala, professors and teachers from the university, army officers of the Upland artillery and infantry regiments, representatives and members of the New-Church Societies, of the Academy of Sciences, the Archbishop of the Swedish Church, the Rector Magnificus and others connected with the university, priests of the consistory of the Upsala diocese, members of the Scientific Society of Upsala, the corps of students, following their banners nation by nation. Winding through the streets of the old university town, between rows of school children bearing the Swedish flag (over three thousand children participating), the stately procession approached the Cathedral, whose bells were chiming and from the vicinity of which could be heard the noble strains of the Swedish national anthem. It was my privilege to accompany the members of the Academy of Sciences, and so I had an excellent position for observing the subsequent proceedings in the Cathedral.

After the casket had been placed in the Bjelke Chapel, situated in the Cathedral near the entrance, to the right, and immediately opposite the chapel, on the left side of the Cathedral, containing the imposing epitaph of

Linnaeus, a fine silver gray embroidered cloth was spread over the casket and upon it was placed a silver-laurel wreath from the Societies of the New Church in Stockholm and Gothenberg. Round about the casket were placed wreaths from the Swedenborg family, University of Upsala, Academy of Sciences, student corps of the University, Swedenborg Scientific Association, Ladies' Circle of the Swedish Society of the New Church, and others. I was informed that the wreaths from England, which had been brought from Carlskrona, but not yet placed in position, would be added later. The chapel looked very beautiful indeed; in the center on a platform was the casket, surrounded by wreaths, and along the walls were placed various kinds of fir trees, whose perfume filled the air.

At the head of the casket could be seen a large wreath of laurels with inscription in red and black on a sheet of parchment:

IN MEMORY OF
EMANUEL SWEDENBORG
FROM THE
SWEDENBORG SCIENTIFIC ASSOCIATION
AND
ADMIRERS IN NORTH AMERICA
UPSALA 19 19/5 08

The inscription was fastened upon the lower part of the wreath together with three silk bands, the Red, White and Blue, representing the Association and admirers in the United States and Canada.

During the day a wreath was added by the House of Nobles, the decision to do so having been voted the evening before.

The singing, both choir and solo, was very well executed, and at the close the whole assembly joined in singing that grand old Reformation hymn, "A Mighty Fortress is Our God." The words of a cantata sung had been composed by a student of theology in the Vestmanland-Dala nation, August Lindh; the music was by E. G. Geijer and P. U. Stenhammar. Printed copies of the words had been freely distributed in the pews, together with a finely printed poem, composed by the Rev. C. J. N. Manby, secretary of the "Confessors of the New Church" ("Nya Kyrkans Bekänare," established 1784), accompanied by a photographic reproduction of the silver wreath from which the poem received its title of "Silfverkransen."

Early during the services the Archbishop ascended the pulpit and in a short address touched upon the homecoming of Swedenborg's remains and their reception in the Cathedral, also reminding his hearers of Swedenborg's great qualities of mind and heart, which make him an inspiration to the Swedish people.

THE ARCHBISHOP'S EULOGY.

"The cathedral of Upsala has opened its doors to receive the remains of Emanuel Swedenborg. They have been accompanied to this place by a procession of honor and a guard of honor has surrounded them as they passed through the city. The great number of persons in the procession and in its neighborhood testifies that the memory of Emanuel Swedenborg is held in high honor. It is a joy for the whole fatherland that this, its widely renowned son, now at last finds for his mortal remains a resting place in the fatherland, and in such a place that it is evident how highly his memory is honored. May his remains now rest here in peace for an immeasurably long time! May they, resting in this temple, keep alive his memory in coming ages! May the memory of Emanuel Swedenborg cause generation after generation to thankfully remember the great gifts which God has granted Swedish men — noble and God-fearing minds and habits; sharp sighted and successful investigations; the victory of love of the fatherland and of genius when the fatherland was in grave difficulties, together with deep thought and *an insight into the inter-relations of being*. All this radiates from Swedenborg's person and life in history; and has been of great service to the world. May the memory of Emanuel Swedenborg inspire a faithful use of granted gifts for a righteous, unostentatious life and activity; and for a seeking after an uplifting, cleansing, and strengthening connection with the world of God and of eternity!"

The italicized words, in this beautiful address are worthy a special notice because they contain the recognition of Swedenborg's *Weltanschauung*, or world-view, as embracing the two worlds, the natural and the spiritual and the relation and laws that bind them together. The following noble verses may be regarded as the tribute of the Academic body:*

THE VERSES OF LECTOR JOHN BERGMAN.

In Memoriam Emanuelis Swedenborgii in Patriam Redeuntis.

Salvete, O cineres "reducis" post saecula "vatis"
 In patriam, cuius gloria semper erit!
 Qui maria ac terras immensaque mente polorum
 Regna peragrasti, rura revise patrum!
 Te revocant celebres Borealis Palladis arces,
 Unde tuus quondam Daedalus exsiluit,
 Unde jubet reducem salvare Atlantidis auctor
 Linnaeusque, alii, lucida, magna cohors.
 Quos inter digna posthac in sede quiescas!
 Upsaliae tandem templa verenda subi!

* See also the other tributes in verse and song in the *New-Church Magazine*, July, 1908, pp. 322-325.

Literally translated, without an attempt at the verse form, by Mr. Alfred H. Stroh, these verses read as follows:—

Hail: O ye ashes of the seer returning after many years to the Fatherland — whose glory he will ever be! who hast travelled seas and lands and by thy great mind, the vast kingdoms of the heavens, return to the land of thy fathers! The famous arches of the northern Pallas whence the Dædalus* did once go forth, recall thee: whence the author of *Atlantica*† and Linnæus and Mars, a brilliant host, command to hail the returning one. Among them be at rest hereafter in a worthy habitation! Enter thou at last Upsala's venerated fane!

And finally we have in translation from the Swedish, the following beautiful tribute from the student body of the University, in an ode composed and set to music by the theological student August Lindh:—

CHORUS.

Slumber, Seer, in the radiant peace of the Arches:
 Sleep thou weary one who hast homeward turned at last!
 Tenderly here in the hallowed memories of the cathedral
 Around thy couch are breathed the solemn notes of the requiem.
 Now at rest are the spirits once roused in bitter discussion,
 Hushed is the din, and in silence have died the wild voices of combat.
 While thy repose so sublime wakes now the gentle acclaim:

SOLO.

With a mother's love, embraces
 Sweden her long banished son!

CHORUS.

Over the tomb break in tumult the centuries' long swelling surges,
 Now in the sheen of the evening pale grow the thoughts of the morn.
 That alone shall survive with the freshness of youth in all ages,
 Which as the soul herself the seer beheld in his vision —
 Still when the late spring is singing, thou from thy tomb shalt exhort us:
 Youth, in dark times as in bright, think nobly and gloriously do!

* *Dædalus Hyperboreus* was published by Swedenborg under the king's, Charles XII, patronage at Upsala.

† Olaf Rudbeck, the famous anatomist and historian author of *Atlantica*.

FRANK SEWALL.

SWEDENBORG'S TRAVELS.*

WE are singularly fortunate in the abundance of information extant concerning the interesting subject of Swedenborg's travels. It appears that he made twelve foreign journeys, during which he visited England, Holland, Germany, Bohemia, Belgium, France, and Italy, including of course Denmark, through which he passed on his journeys to Holland. Calculation shows that Swedenborg spent about twenty-two years of his life in foreign lands. Most of the later journeys were to London and Amsterdam, to publish the theological works which constitute the writings of the New Church. Let us follow Swedenborg on his numerous travels, and see how he spent his time abroad.

The first four years of Swedenborg's life were passed in Stockholm, where he was born on January 29, 1688, and where his father, Jesper Swedberg, was one of the Royal Chaplains at the court of King Charles XI. After a short stay at Vingaker, where Jesper Swedberg had been appointed Pastor, the family

* Besides a number of letters and other documents which show Swedenborg's whereabouts during his long life, there are extant four of his "Journals of Travel." The first is a short general statement which Swedenborg wrote concerning his travels from 1710 to 1734. It is written in Swedish, but was translated by Dr. Achatius Kahl into Latin in 1844, and in the same year was published by Dr. Immanuel Tafel as an introduction to Section II of Swedenborg's "Itinerarium." The second Journal covers the years 1733-1734. It is written in Latin and was published by Dr. Immanuel Tafel in 1840, as Section I of Swedenborg's "Itinerarium." The third Journal, covering the years 1736-1739, is written in Swedish. Translated into Latin by Dr. Achatius Kahl, it was published in 1844 by Dr. Immanuel Tafel, as Section II of Swedenborg's "Itinerarium." The fourth Journal, covering the months of July and August of the year 1743, is contained in the little volume "Swedenborg's Drömmar" (Swedenborg's Dreams) published in Stockholm in 1859 by Mr. G. E. Klemming, Royal Librarian. An English translation of these Journals of Travel is contained in Vol. II, Section VIII, of Dr. Tafel's "Documents concerning Swedenborg," constantly referred to and quoted in this paper.

removed to Upsala, Pastor Swedberg having been appointed Professor of Theology at the University, of which he was afterwards twice appointed Rector. Swedenborg remained at Upsala until his graduation from the University in 1709, when he went home to Brunsbo, the episcopal residence of the bishopric of Skara, to which his father had been appointed in 1702. Swedenborg was at Brunsbo some time before July 13, 1709, as appears from his letter to his brother-in-law, Eric Benzelius, of that date, in which he says:—

The reason I have hitherto delayed writing so important a letter, was chiefly that I was uncertain where you might be at the present time. . . . I would humbly ask of you to give me something in hand, that may assist me in taking my departure; and if you could add to this some letters to your acquaintances in England, or anywhere else that might be of use to me I much wish that you would do so. I do not intend to remain here longer than a fortnight, — only long enough to receive your answer respecting my journey. I should very much like, by your recommendation, to become acquainted with some one in the English College (*in Collegio Anglicano*), where there are about twenty-one *assessores*, that I might improve myself in mathematics, or in physics or natural history, if these are their strongest points. (I, 200.)

From this extract it appears that Swedenborg was intending to take a journey to England, “to improve myself,” as he says, “in mathematics, or in physics and natural history.” That he accomplished this will appear in the sequel. Instead, however, of beginning his travels within a fortnight he was obliged to defer them for a year. In the meantime he acquired a manual art, — the art of binding books (I, 201), — but he was evidently chafing amidst his confined surroundings at Brunsbo, as appears from the following extract from a letter to Eric Benzelius:—

My greatest desire now is, to obtain some information respecting the plan now being discussed here, of my staying with Polhammar. If my journey abroad must necessarily be delayed until next spring, I have no objection to be with him for some time; as I can be there with greater advantage during the summer than during winter, and as everything then is more bright and enjoyable, I am still less opposed to going.

I have little desire to remain here much longer; for I am wasting almost my whole time. Still, I have made such progress in music that I have been able several times to take the place of our organist; but for all my other studies this place affords me very little opportunity, and they are not at all appreciated by those who ought to encourage me in them. (I, 202, 203.)

Swedenborg sailed for England in the summer of 1710, travelling to Gothenburg, and taking ship thence for London. On the way he was four times in danger of losing his life. First, the ship, while in a dense fog off the English coast, nearly stranded on a sandbank, the keel of the vessel being within a quarter of a fathom of the bank. Secondly, from the crew of a privateer who came on board, declaring themselves to be French, while it was at first thought that they were Danes. Third, from an English guard-ship which fired a whole broadside into the vessel of which Swedenborg was a passenger, mistaking it for a privateer. The fourth danger Swedenborg graphically describes in the following words:—

In London I was soon afterwards exposed to a still greater danger, for some Swedes, who had approached our ship in a yacht, persuaded me to sail with them to town, when all on board had been commanded to remain there for six weeks; the news had already spread, that the plague had broken out in Sweden. As I did not observe the quarantine, an inquiry was made; yet I was saved from the halter, with the declaration, however, that no one who ventured to do this in future would escape his doom. (II, 3, 4.)

The exact time of Swedenborg's arrival in London is uncertain, but from a letter to Eric Benzelius dated October 13, 1710, an approximate idea may be obtained (I, 208). In the same letter he speaks of studying Newton daily, and of being anxious to see him, although we have no record that he ever did see him. He also spoke of having bought a small stock of books for the study of mathematics, besides a number of instruments such as, "an astronomical tube, quadrants of several kinds, prisms, microscopes, artificial scales, and *cameræ obscuræ*." He must also have been very busy sightseeing, for he says:—

Whatever is worthy of being seen in the town, I have already examined. The magnificent St. Paul's Cathedral was finished a few days ago in all its parts. In examining the royal monuments in Westminster Abbey, I happened to see the tomb of Casaubon; when I was inspired with such a love for this literary hero, that I kissed his tomb.

He also speaks of London being distracted by the internal dissensions of the Anglican and Presbyterian churches, saying:—

They are incensed against each other with almost deadly hatred. The torch and trumpet of this tumult is Doctor Sacheverell, whose name is heard from every mouth and at every corner; and respecting whom every book-shop displays pamphlets.

In another letter to Benzelius Swedenborg speaks of his having met Flamsteed, saying: "I visit daily the best mathematicians here in town. I have been with Flamsteed, who is considered the best astronomer in England" (I, 210). How busy Swedenborg was with his studies will appear from the following:—

You encourage me to go on with my studies; but I think I ought rather to be discouraged, as I have such an *immoderate desire** for them, especially for astronomy and mechanics. I also turn my lodgings to some use, and change them often; at first I was at a watchmaker's, afterwards at a cabinetmaker's, and now I am at a mathematical instrument maker's; from them I steal their trades, which some day will be of use to me. (I, 211.)

In other places he mentions having learned the arts of engraving and glass-grinding (I, 217, 227). He also says in another letter to Benzelius: "I am now busy working my way through algebra and the higher geometry, and I intend to make such progress in it as to be able to continue Polhammar's discoveries" (I, 217). In this same letter he also says: "Professor Elfvius asks what is the opinion of Englishmen with regard to Newton's "Principia"; but in this matter no Englishman ought to be consulted, *quia caeculit in suis*, i. e., because he is blind about his own, yet it would be criminal to doubt them." He also mentions meeting the astronomer Halley. (I, 222).

* These two words Swedenborg wrote in the English language.

Swedenborg remained in London and Oxford for more than a year (II, 4). From his letters to Eric Benzelius it appears he was engaged the greater part of the time in profound mathematical and physical studies, except towards the close of his visit when he recreated himself for a time by the reading of poetry (I, 222). He was convinced that he had discovered the true method of finding the longitude by the moon, but received no encouragement except from Dr. Halley. He says "But as I have not, here in England, among this civil and proud people, met with great encouragement, I have laid it aside [*i. e.*, his method of finding the longitude] for some other place" (I, 222). In the early part of 1713 Swedenborg sailed for Holland and when we next hear from him it is in a letter to Eric Benzelius written at Paris in August, 1713 (I, 225-228). From this letter and from Document 204 it appears that he remained in Holland some months, visiting the principal cities. During his stay in Holland he spent most of his time at Utrecht, where the Congress, which closed the War of the Spanish Succession, was being held. He was in high favor with the Swedish ambassador, Palmquist, whom he very often visited, discussing mathematical subjects with him (I, 227). From Holland Swedenborg journeyed to France, going by way of Brussels and Valenciennes to Paris (II, 4). On his arrival he was prevented from pursuing his studies by an illness lasting six weeks (I, 225). Having recovered he began making the acquaintance of the most learned men in Paris, being kindly received by the Abbé Bignon and the mathematician Warrington, to whom he submitted some new algebraical calculations and his method of finding the longitude by the moon. (I, 226.)

Remaining in Paris and Versailles nearly a year, Swedenborg travelled to Hamburg, passing through Ryssel or Lille. Thence he journeyed to Pomerania, at that time in the possession of Sweden, where he remained a considerable time, at Greifswalde (II, 4). On the way he passed through Rostock, at which place, on September 8, 1714, he wrote a letter to Eric Benzelius, announcing fourteen inventions (I, 229-233), some of

which he afterwards described in the “Dædalus Hyperboreus.” He also mentions bringing his poetical efforts into order, which he describes as “a kind of fables, like those of Ovid, under cover of which those events are treated which have happened in Europe within the last fourteen or fifteen years” (I, 232). These fables and two other poetical works were published by Swedenborg at Greifswalde in 1714–1715. In a letter of April 4, 1715, to Eric Benzelius, written at Greifswalde, Swedenborg speaks very disparagingly of the University. He says:—

As to the doings of the learned, there is nothing of much interest to be found at Greifswalde, which — you will excuse me for saying — is quite a paltry university. Papke is the professor of mathematics, fit for anything rather than for this science. I should have liked to meet Leibnitz who is at present at Vienna. Wolff's mathematical course translated into Latin, may be found perhaps in Sweden. It is a very useful and clearly written book. (I, 234, 235.)

While Swedenborg was at Greifswalde Charles XII returned from Bender in Turkey to Stralsund, where he was immediately besieged by the united armies of Russia, Saxony and Prussia. Swedenborg as soon as possible departed from Pomerania, for he says: “When the siege was about to commence I succeeded under the Divine Providence in obtaining a passage home in a yacht.” (II, 4.)

For the next six years, namely, from 1715 to 1721, Swedenborg remained in Sweden making preparations for the establishment of salt factories at Uddevalla and Strömstad (I, 286), accomplishing the mechanical feat of transporting a number of warships seventeen miles overland (I, 554), building a canal at the falls of Trollhättan to connect the North Sea with the Baltic (I, 303), publishing the “Dædalus Hyperboreus,” and a work on algebra, — all under the favoring eye of the “Lion of the North,” King Charles XII, who took a great interest in the brilliant mathematical genius of Bishop Swedberg's son. In 1716 King Charles appointed Swedenborg assessor extraordinary in the Royal College of Mines (I, 274, 401), and in 1719, after the death of the King, Queen Ulrika Eleonora en-

nobled the family of Bishop Swedberg, by which Emanuel, as the eldest son, was entitled to a seat in the "House of Nobles." (II, 421, 529.)

After the death of Charles XII, Sweden was left impoverished. The best blood of the country had been spilled in the mad wars of a mad king who had debased the currency of his country and destroyed the public credit. As a consequence the power of the sovereign was shorn, and, as has been well said, "the constitution of Sweden was soon afterwards changed from an absolute monarchy to one exceedingly limited."* In this unhappy condition of affairs, Swedenborg, seeing no prospect of advancing himself in his own country, resolved to set out upon a second journey and seek his fortune in foreign lands (I, 316). At this juncture his stepmother died, leaving him a considerable fortune, so that he was enabled to continue his cultivation of the sciences (I, 374). He did not, however, give up his intention of undertaking a second journey, but in 1721 travelled to Holland and Germany. He describes his journey as follows:—

1721 In the spring I again went abroad, going to Holland by Copenhagen and Hamburg. There I published my "Prodromus principiorum rerum naturalium," and several other short treatises in octavo. From Holland I travelled to Aix-la-Chapelle, Liege, Cologne, and the adjacent places, examining the mines there. Then I went to Leipzig, where I published my "Miscellanea Observata." Leaving that town I visited all the mines in Saxony and then returned to Hamburg. From Hamburg I returned to Brunswick and Goslar, and visited all the mines in the Hartz mountains, belonging to the Houses of Hanover and Lüneburg. The father-in-law of a son of the Emperor [of Germany] and of a son of the Czar, Duke Louis Rudolph, who resided at Blankenburg, graciously defrayed all my expenses, and on taking leave of him, he presented me with a gold medal and a large silver coffee-pot, besides bestowing upon me many other marks of his favor. I then returned to Hamburg, and thence by way of Stralsund and Ystad to Stockholm, having been absent a year and three months. (II, 4, 5.)†

* "Annals of the New Church," Vol. I, 25.

† During this journey Swedenborg was also at the Hague, as appears from a letter to Ambassador Preis published in *New-Church Life*, 1896, p. 168.

¶ On returning to Stockholm in the early part of 1722, Swedenborg diligently pursued his duties as assessor of the Royal College of Mines for a period of eleven years. During this period he addressed memorials to the Swedish Diet advocating the development of the iron mines of Sweden and the establishment of rolling mills, and was engaged in profound metallurgical, physical, and cosmological studies.

In the spring of 1733 Swedenborg undertook his third foreign journey, during which he visited many of the important cities of Germany. He also visited Carlsbad and Prague. Swedenborg describes this journey in his "Itinerarium" for 1733. At Stralsund he saw the fortifications within which Charles XII had been besieged in 1715 (II, 9). Having done this he spent a day "doing nothing waiting for the stage-coach." Having arrived at Anclam after an uneventful journey, he saw some of the Prussian grenadiers, whom he describes as follows:—

At Anclam I saw for the first time the Brandenburg soldiers, and those, indeed, who are called grenadiers. The men are tall and slender, and they march erectly. They wear high conical hats showily decorated with brass, in the shape of letters and figures. They are clad in a cloak or short belted coat reaching to about the middle of the thigh. The breeches fit the extremities of their bodies most tightly, so that no fold arising from looseness can hide any flaw, and prevent the harmony of the parts from being noticed at first sight. Closely fitting gaiters, buttoned, reach from the breeches to the shoes, and encase the legs from the knees downwards. They go through their drill with the greatest promptness and regularity; but their manner is perhaps a little theatrical. Their line is remarkably regular, the men being of the same height and age; the faces of all turn in one direction. The head is adorned the most, and the feet, arms, and the remaining parts of the body are least burdened and are closely bound so that they are prepared either for an immediate attack on an enemy or for a rush in flight; they are so attired as to be ready for either turn in the wheel of fortune. The King seems to place his splendour and pride in his soldiery, and yet he restrains and retrenches all luxury, so that they give one the idea of toughness and endurance. (II, 10.)

"At last," Swedenborg says, "I reached Berlin. I first wandered alone through the town that I might take in with the eye what is wont to strike the first gaze of a stranger" (II, 13).

He mentions having seen the bronze statue of the Great Elector Frederic William, the Church of St. Peter, the library and museum of which he visited, the long rows of houses on the "Friedrichstrasse," the regularity of which he much admired, and the royal palace which he thus describes:—

The royal palace itself is magnificent; a most expensive structure and in size and height surpassing the palaces of many kings. On one side of it is a parade ground capable of holding from twenty to thirty thousand soldiers, cavalry and infantry. Their military exercises and parade may be witnessed from the palace. I shall not attempt a description of this palace as it would fill many pages, while the painter could represent it better and more vividly on one page. (II, 13.)

After remaining in Berlin from the 2nd to the 5th of June, Swedenborg set out for Dresden, where he arrived on June 7 (II, 20). On the way he read a small treatise by Putoneus* on a kind of worm destructive to the dykes of Friesland and Northland. This treatise greatly interested Swedenborg, and he even proposes several ways of remedying the evil, by means of charring the logs or by covering them with pitch (II, 17-20). The description is given in the "Itinerarium," where there is a very interesting account of these destructive sea-worms. Swedenborg's ability to read this treatise gives proof of his knowledge of German. In Dresden he remained until July 21, sightseeing, revising his "Principia," reading works on mining, chemistry, astronomy, anatomy, and painting, and visiting factories where he sees how paper is made, how copper is beaten into thin plates, and how glass is ground and mirrors prepared (II, 21-28). Concerning his attendance at worship according to the Catholic ritual he says:—

I entered the chapel attached to the Court of the Duke of Saxony, with the view of being present at worship, which is celebrated according to the Catholic ritual. It was impossible for any of the senses not to derive from it some sensation of pleasure. The sense of hearing derived it from the drums, flutes and trumpets, which swelled their notes from the lowest to

* Putoneus, *Historische und physicalische Beschreibung einer Art höchst schädlicher Seewürmer*, Leipsic, 1733.

the highest, and still more from the singing of the *castrati* or eunuchs, whose voices emulate those of virgins, and from the full harmony of all the instruments.

The sense of smell is charmed by the scent and fragrance of the burning incense; the odour and smoke of which are diffused in every direction by boys.

The sense of sight was impressed by the paintings of every kind which are hung around the church; by the magnificent vestments with which the priest and monks are adorned, and in which they move in procession; by the great number of ministering priests bending and walking in every direction like actors; and by their various gestures. And my sight in particular was charmed because I happened to see for the first time the Duke himself and the Duchess with their sons and daughters; all of whom were most devout and attentive to the usages of their religion.

The interior senses, however, were charmed because all things breathed an atmosphere of humility and sanctity; because at the least sound of a little bell all threw themselves on their knees; and because all things were expressed in Latin, a foreign language, by which the minds of the common people are wont to be most impressed. In short, the worship of the Roman Catholic church seems to have been especially invented, and to be calculated to charm the external senses, by alluring all the organs of the body, and thereby offering blandishments to the senses. (II, 22.)

On July 23 Swedenborg arrived at Prague (II, 38), where he remained until July 29 (II, 42), examining libraries, museums and churches. He mentions seeing "the building (die Burg, the castle) where the assemblies are held four times in the year; likewise where three men were thrown out of a window and fell down unharmed." (II, 39.)

Arriving at Carlsbad, Swedenborg remained there until August 6 (II, 43). He describes the springs and baths of the famous resort. He now examined the mines in the neighborhood of Saxony, visiting Schlaggenwald, Schönfeld, Lauterbach, Altsattel, Falkenau, Bleistadt, Graslitz, Platten, Hans Jürgenstadt and Joachimsthal (II, 43-67). On August 13 he returned to Carlsbad (II, 67). Journeying thence on the 18th, he arrived at Prague on the 19th, whence he journeyed to the mining town of Eule to examine the method of obtaining gold (II, 68). Returning to Prague on the 22nd, he visited a monastery of the Barnabites, "in order," as he says, "to examine a collection

of minerals; the collection was ingeniously arranged, but more for show than for use." (II, 71.)

On the 25th Swedenborg returned to Dresden, where he meets a Mr. Leisner who describes the calcining of peat (II, 71). Leaving Dresden on December 2, he journeyed to Leipsic, where, on October 5, the following entry is made: "A beginning was made with the printing of the "Principia." Six sheets were printed this week. May heaven favour it (*javeat numen!*)!" (II, 73). This entry, taken together with the "General Statement" for 1710-1734, shows that Swedenborg spent the winter of 1733-34 in Leipsic superintending the printing of the "Opera Philosophica et Mineralia" and the "Prodromus Philosophiae Ratiocinantis de Infinito," etc. After the accomplishment of this great task, Swedenborg continued his travels. He says:—

From Leipsic I went afterwards to Cassel, and over all the mines between that town and Schmalkalden. I then rode through Gotha to Brunswick, and thence to Hamburg; and finally, returned to Stockholm by way of Ystad. I reached home in July, 1734, about the opening of the Diet. (II, 6.) [He also visited Halle.] (II, 73.)

Concerning his first three journeys Swedenborg says: "It would be too prolix to mention all the learned men I visited, and with whom I became acquainted during these three journeys, since I never missed an opportunity of doing so, nor of seeing and examining libraries, collections, and other objects of interest" (II, 6). He now remained in his own country for two years attending to the duties of his office. In the autumn or the winter of 1734 he presented a memorial to the Secret Committee of the House of Nobles, "On the Impolicy of Declaring War against Russia." (I, 483.)

In the early part of July, 1736, Swedenborg set out upon a fourth foreign journey, lasting over four years, during which he visited Germany, Holland, France and Italy. The greater part of this journey is described in the "Itinerarium" for 1736-1739. After taking leave of the King and Queen at Carlsberg, and of the members of the Diet, College of Mines, and his friends (II, 75), Swedenborg travelled to Linköping, where

he passed a day and a night with his sister, Anna Swedenborg, and his brother-in-law, Eric Benzelius, Bishop of Linköping (II, 76). Travelling through Denmark, where he remains in Copenhagen from July 18 to 24, sight-seeing, making excerpts from Wolff's "Ontologia" and "Cosmologia" and visiting the museums (II, 77-80), he arrives at Hamburg on July 30 (II, 82). Here he informs himself as to the government of the city, and visits the porcelain works which he declares to be inferior to those in Stockholm (II, 82). He also visits Christopher Wolf* who, in a letter to Eric Benzelius speaks very highly of Swedenborg (II, 82, I, 362). Swedenborg left Hamburg on August 4 and travelled to Amsterdam, where he arrived on August 17, and of which he says: "*Tota civitas nihil nisi lucrum spirabat* (The whole town breathed of nothing but gain)" (II, 85). On August 20 Swedenborg proceeded by canal to Rotterdam, where he attended a fair and saw a puppet show and a rope walker who performed some very difficult feats (II, 85). In the entry for August 21 he makes the following observations on the character of Holland and its inhabitants:—

I here considered why it has pleased our Lord to bless such an uncouth and avaricious people with such a splendid country; why He has preserved them for such a long time from all misfortunes; has caused them to surpass all other nations in commerce and enterprise; and made their country a place whither most of the riches, not only of Europe, but of all other places flow. The principal cause seems to me to have been, that it is a republic, wherein the Lord delights more than in monarchical countries; as appears also from Rome. The result is that no one deems himself obliged and in duty bound to accord honour and veneration to any human being, but considers the low as well as the high to be of the same worth and consequence as a king or an emperor; as is also shown by the native bent and disposition of every one in Holland. The only one for whom they entertain a feeling of veneration is the Lord, putting no trust in flesh; and when the Highest is revered most, and no human being is in His place, it is most pleasing to the Lord. Besides each enjoys his own free will, and from this his worship of God flows; for each is, as it were, his own king and rules under the government of the Highest, and from this it

* Christopher Wolf, Pastor of St. Catharine's Church, is not to be confounded with the philosopher Christian Wolff.

follows again, that they do not out of fear, timidity, and excess of caution, lose their courage and independent rational thought, but in full freedom and without being borne down, they are able to fix their souls upon, and elevate them to, the honour of the Highest, who is unwilling to share his worship with any other. At all events, those minds that are borne down by a sovereign power, are brought up in flattery and falsity; they learn to speak and act differently from what they think, and when this condition has been inrooted by habit, it engenders a sort of second nature, so that even in the worship of God such persons speak differently from what they think, and extend their flattering ways to the Lord himself, which must be highly displeasing to Him. This seems to me to be the reason why they above other nations enjoy a perfect blessing; their worshipping Mammon for their God, and striving only after money, does not seem consistent with a constant blessing; still there may be ten among a thousand or among ten thousand, who ward off punishment from the others, and cause them to be participants with themselves of temporal blessings. (II, 86, 87.)

Swedenborg departed from Rotterdam on August 22 in a small vessel which touched at Dordrecht and arrived at Antwerp on August 24, where he visits "the handsome church of Notre Dame" (II, 87). On August 25 he arrives at Brussels, travelling in a large boat, and in a *trekschuyt* or canal boat. He describes the trip as "splendid and most beautiful" (II, 88). He also says: "During the whole journey we had plantations of trees on both sides; people also became more civilized, so that in contrast with their politeness the boorishness and heaviness of the Dutch became very evident" (II, 88). Of Brussels Swedenborg says:—

In Brussels I visited the Cathedral which is called the "gold church"; the most conspicuous ornament in it was fourteen pillars, every one of which was dressed with foliage, adorned with a statue, furnished with an altar, besides other interesting objects. In addition to the other churches, which I need not specify, I was in the principal rooms of the town-hall, where I had occasion to admire the tapestry which is manufactured in Brussels, and which surpasses the Gobelin tapestry in Paris; the woven pictures were so lifelike, that no painter could have made them finer; they are still engaged upon this kind of work at the present day. The houses facing the market-place and many others in the room are much gilded, most of them furnished with many windows, and are of an old-fashioned style of architecture. (II, 88.)

On the morning of August 28, Swedenborg left Brussels for Paris, passing through Mons, Valenciennes, Cambray, and a number of villages (II, 89-91). He makes some trite observations on the condition of France. Of Peronne he says: "It has many large and handsome churches, and is somewhat fortified. The houses are miserable, the convents magnificent; the people poor and wretched." He continues:—

From Peronne I travelled through Ombercourt to Roye, which is a miserable town. Everywhere the convents, churches, and monks are wealthiest and possess most land. The monks are fat, puffed up, and prosperous; a whole army might be formed of them without their being missed; most of them lead a lazy life; they try more and more to make all subject to them; they give nothing to the poor except words and blessings, and, on the other hand, insist on having everything from the indigent for nothing. Of what possible use are these Franciscan monks? Others again are slim, lean and supple; they prefer walking to riding on horseback or in a carriage; they are willing that others should enjoy themselves with them, are witty and quick at repartee, etc. (II, 90, 91.)

On September 3 Swedenborg arrived at Paris, where he took lodgings at the hotel d'Hamburg (II, 91). On September 4 and 5 he makes the following entries:—

I took a view of Paris on the left side of the Seine, or of the Faubourg St. Germain. I was in the church of Notre Dame, in the garden of the Luxembourg, and in the theatre, which seems to be developed in Paris to the greatest height it will probably ever reach. I was in the Tuilleries and the Louvre. In the Tuilleries I examined all its splendours; I saw also the large marble statues which were far away in the park leading to Versailles. Afterwards I visited the Hotel des Invalides, which is a palace of wonderful structure; the handsome church is the most interesting object here; I saw likewise the many expensive palaces on the way leading to it. (II, 91.)

From the 7th to the 20th of September, Swedenborg did a great deal of sight-seeing. He mentions visiting the Sainte Chapelle and the Hotel de Ville, the bookshops along the Seine, the hospital belonging to Notre Dame, the churches of Notre Dame, St. Sulpice, St. Paul, and those of the Capuchins (Franciscans), of the Feuillants (Cistercians), and of St. Eustace, besides others. He also visited the Place Royal where he saw

the statue of Louis XIII, the Place des Victoires where was a statue of Louis XIV, the Chambre des Imprimeurs et Libraires, and the Comédie des Italiens (II, 91-93). He also says: "I visited the opera which is magnificent" (II, 92). From September 25 to October 4 Swedenborg was engaged in sightseeing, visiting his bankers, and going to the opera (II, 93-95). On October 10 he makes the following entry:—

I understood that the great revenue of France obtained by a system of taxation called tithing, amounts to 32 millions [livres] or nearly 192 tons of gold, and that Paris on account of its rent contributes nearly two-thirds of that sum. In the country towns this tax, it is said, is not properly collected, as the rents are reported at a lower sum than they amount to in reality, so that scarcely three per cent is collected. I am told, besides, that the ecclesiastical order possesses one-fifth of all the property in the state, and that the country will be ruined if this goes on much longer. (II, 94.)

On October 17 Swedenborg records his visiting the "Library," going to the Opera, and hearing a disputation at the Sorbonne:—

I was in the Library, which is a splendid building, but which is not to be opened until the 11th [?] of October; I was also at the opera which is in the Palais Royal, where they acted "Génies" in five acts. The principal gentlemen dancers were Malter and Dumolin; among the lady dancers were Briton and Mariette; the actors were Fribaud and Fel, and the singers Pellecier and Antier, with several others.

I was likewise in the Sorbonne and heard their disquisitions in theology, which were carried on pretty well; one of the opponents wore a lined cloak; the whole discussion consisted of syllogisms. (II, 95, 96.)

On October 30 Swedenborg visited the church of the Theatines near the Pont Royal, also that of the "barefooted Augustines near the Tuileries" where he heard Guillaume, the chaplain of the king, preach, and of whom he says: "he gesticulated like an actor on the stage, yet he preached in a very superior style" (II, 97). On November 3, Swedenborg attended the opening of the Parliament at the Palais de Justice. (II, 97).

Swedenborg makes the next entry in the "Itinerarium" during January, 1737, nor does he make any other entry during the

whole year except on July 30, when he mentions going to Passy and seeing the springs there. The entries for January contain a description of the organization of the Government of France, statistics on the number of convents, religious orders, abbots, abbesses, etc., a list of the provinces allotted to the archbishops, the names of the members of the Royal House of France and its connections, and of that of England; also a list of the provinces of France. (II, 98-102.)

In 1738 Swedenborg left Paris for Italy, making the following entry on March 12:—

At three o'clock in the morning I left Paris by diligence and arrived at Chalons [sur Saone] on the 15th, having passed through various villages, as well as through Auxerre. From Chalons, I went by "treckschuyt," which is here called the "diligence par eau," to Macon, and thence to Lyons. I thus came through the Franche Comte, the whole of Burgundy, and Doubs, passing on the way several beautiful castles. (II, 102.)

Swedenborg, on arriving at Lyons, spent some days there. He describes the silver and gold lace and cloth produced at that place, and makes the following entry on March 22:—

I left Lyons for Turin, crossing the Alps, and finally passing over the last and highest mountain, Mont Cenis, where we had to undergo much fatigue, and where our lives were endangered by the snow which had fallen the previous night, which was so deep that our mules had fairly to swim in it, and we were obliged to dismount. It was fortunate that our party consisted of twelve persons besides six monks of the Carmelite order, and that we had an attendance of from fifty to sixty porters who paved a way for us. The night we passed in the mountain in the Grande Croix (inn). (II, 103.)

On March 30 Swedenborg arrived at Turin (II, 104). Among the miniature portraits which he saw in the Royal Palace were those of "Luther and Calvin; the former painted with one eye." (II, 105.)

On April 7 he left Turin, travelling through Chivasso, Vercelli and Novara to Milan. On the way he was in danger of his life. He says: "In Novara I was abandoned by my *vetturino*, and was compelled to travel alone with another *vetturino* who was not trustworthy, and who often drew his stiletto in arranging

his gear. I was on my guard and he was led to think (*inbillade*) that I had not a stiver about me" (II, 106). In Milan he remained from April 9 to 13 visiting the famous cathedral, the monasteries and nunneries. Of the cathedral he says: "They continue building it from year to year; it will probably never be finished" (II, 106). Swedenborg left Milan on April 13: —

I left Milan in company with five Carmelite monks, who were taking the opportunity to see Venice on their way to their Chapter in Rome. The journey from Milan to Padua is five days and a half. We passed this side of Bergamo, whence the best harlequins are said to come. Thence we came to Bresse or Brescia, which is a fine commercial town, and contains several handsome palaces. Afterwards we travelled through Peschiera, which is a strong fortress, with fine lofty walls, and arrived at Verona, which is a pretty large and extensive town. I examined a few churches, and then visited the large amphitheatre, which was built by Augustus, and with the exception of the two highest rows is still entire. It will hold from 50,000 to 60,000 people, has seventy entrances, and seventy openings above, and a vault and vaulted rooms for beasts and slaves. I computed the circumference of the structure at 600 ells. Not far from this is another interesting building, which is said to have been erected by Scipio Africanus, and repaired by one of his family; it is now a dwelling-house. The rooms under the amphitheatre are occupied as shops. Afterwards I visited the opera; a new theatre has been built with a hundred and forty boxes. In respect to the shifting of scenes in the theatre, with their decorations, which all represent beautiful palaces and other fine prospects, also in respect to the singing and dancing, they surpass the French opera to such a degree that it seems to be mere child's play in comparison with them. From Verona I continued my journey to Vicenza, where I visited several churches which were celebrated for their paintings, statues in marble, and their inlaid work, and likewise — especially the more recent ones — for their architecture. (II, 108, 109.)

Leaving Vicenza and visiting Padua on the way, Swedenborg arrives at Venice on April 19 and remains four months (II, 110). He then retraces his steps, revisiting Vicenza and Verona. Travelling to Florence by way of Mantua, Ferrara and Bologna, he arrives on August 28 in the venerable city of the Renaissance, where he visits the churches and the Galleries (*degli Uffizi*) where "are the most magnificent objects in Europe, rarities, old and new, precious stones, mosaics, etc., which it is impos-

sible to describe. The principal statue of Venus is there, amid many others" (II, 112). On September 1 Swedenborg began a journey to Leghorn and Pisa, returning to Florence on the 6th. (II, 113.)

Of the famous leaning tower of Pisa, he says: "The belfry tower [*campanile*] is of marble and consists of seven tiers of columns; but it leans." (II, 113.)

At Florence Swedenborg witnesses the consecration of nuns which he thus describes:—

I witnessed the ceremony of consecration of seven nuns; they were in white from top to toe. The archbishop performed the ceremony and changed his head covering five times; he addressed questions to them, and they answered them in musical cadence; they lay down on the floor under a black cover for a long time; afterwards they received rings, as well as crowns and other things, partook of the sacrament, and then went out in procession with crowns upon their heads. Many ladies in bridal array were present, and fine music was played. (II, 114.)

Swedenborg also visited the Palazzo Ricardi (formerly the Palazzo dei Medici) (II, 114). On September 25 he arrived at Rome, passing through Siena on the way (II, 114). He remains in the seven-hilled city until February 15, 1739. His description of Rome is most interestingly told, replete with classical allusions, and illustrative of his thorough method of travelling. As he did in other cities, so also here, he visited the churches, museums, and libraries, the paintings and sculptures. In order to fully describe Swedenborg's visit to Rome, it would be necessary to quote about thirteen pages of the "Documents." We shall therefore confine our quotations to his remarks concerning the Church of St. Peter and the Vatican. He writes:—

October 22. I was in the church of St. Peter and saw the tomb of Peter with its hundred silver lamps and precious pillars. At the further end of the choir are four admirable statues in bronze. On one side is the marble statue of [Maffeo] Barberini [Pope Urban VIII], on the other that of [Allesandro] Farnese [Pope Paul III]. Marble statues have been erected there by the orders of the Minimi, the Carmelites, the "Prædicatores" etc., to their founders; likewise a statue of St. Andrew, whose head is preserved

here; of St. Helena Hierosolymitana, who received the image of Christ; also another holding in his hands some of the wood of the cross of Christ; and a bronze image of St. Peter.* Some of the niches destined to hold others are still empty. On the ceilings and along the walls are many paintings. The church consists of four divisions, one large area, and one which is shorter; thus altogether of six parts. The inscription of Borghese [Paul V] is on the exterior of the church. There is one of the doors, which is opened only when a jubilee is celebrated.

November 20. I was in the Vatican and saw the paintings of Raphael and of all others, and likewise the Conclave.† It is said to contain 12,000 rooms, but I do not believe there are more than 1,000; still, it contains twenty courts; the tapestry is not worth much. In one of the courts were some valuable statues, mostly Greek. I saw also the garden which contains the ashes of Nero.

February 14. I was in the Vatican Library, which was fitted up by Sixtus V. I saw there splendid paintings, beautiful vases, large halls. All articles are kept in cases. I also saw [the manuscripts of] Virgil and Terence, and some ancient masks; likewise the splendid New Testament [the famous Codex Vaticanus]; the actions of a General painted in miniature, and other interesting objects. I do not believe there are so many new as old books there. (II, 125-128.)

On February 15 Swedenborg left Rome for Florence, arriving there on the 20th, and leaving again on the 27th for Leghorn (II, 128, 129), where he arrived on February 28, witnessing a fine illumination with lamps upon the churches and houses on March 5, and on the 6th a pyrotechnical display (II, 129). On March 14, he left Leghorn for Genoa, travelling in a felucca. On the way the passengers were in great fear of the Algerines. Swedenborg arrived in Genoa on March 17, on which date he writes as follows:—

I arrived in Genoa; it has a beautiful harbor, splendid palaces of Balli (Piovera), Negro, Dona, and others. I saw the government building (*radhuset*), and also handsome paintings, where I found more living persons than I had ever seen before; likewise [the monument of] Columbus who was a Genoese. I saw the doge, who is always in red down to the very shoes; for two years he is not allowed to go out [of the town]. I noticed how they voted. There are about eight hundred nobles, all clothed in

* All these statues are in the niches of the main columns in the centre aisle.

† The place in the Vatican where the pope is elected by the cardinals.

black with small caps; they have flat noses and countenances. I visited a magnificent garden [Villa Pallavicini?]. It is to be observed that in the middle of March everything here was in bloom; oranges and lemons were ripe; olives were being removed from the trees, this being the time when they are gathered. (II, 129, 130.)

The above entry was the last one which Swedenborg made in the "Itinerarium" for 1736-1739, and the information extant concerning this, his fourth and most extensive, journey is very scanty. We know, however, that in May, 1739, he was in Paris, for Lars Benzelstjerna says in a letter to Swedenborg: "I, as well as all your friends and relatives, rejoice most heartily at your being in good health, and at having arrived safely again in Paris, of which your last welcome letter of May 14 assures us." (I, 362). By November 3, 1740, Swedenborg had returned to Stockholm, for he was present at the College of Mines on that date (II, 130). Between the time when Swedenborg was in Paris and his return to Stockholm he was at Amsterdam, where he published his "Oeconomia Regni Animalis," which he finished writing "on December 27, 1739, exactly at twelve o'clock." (II, 130.)

Having returned to Stockholm Swedenborg was occupied for over two and a half years with his official duties at the College of Mines, and with the writing of treatises on anatomical, physiological, and metaphysical subjects. He was proposed for membership in the Royal Swedish Academy of Sciences by the great botanist, Linnaeus, on November 28, 1740, and was unanimously elected a member on December 3, taking his seat on January, 27, 1741.*

On July 21, 1743, Swedenborg left Stockholm and began his fifth foreign journey, which extended over a period of two years. On August 7 he arrived at Stralsund and journeyed to the Hague, passing through Rostock, Wismar, Hamburg, Bremen, Gröningen, and other places on the way (II, 132, 133). It appears that during the months of September, October, and November

* Swedenborg's "speech" upon taking his seat has recently been found at Stockholm in the archives of the Academy.

he was at Amsterdam and perhaps also at the neighboring university of Leyden, in order to collect in the libraries there some necessary information and prepare the "Regnum Animale" for publication at the Hague (II, 938, 1089). On December 11, he arrived at the Hague, where he published Parts I and II of the "Regnum Animale." (II, 148, 1090.)

During April, 1744, Swedenborg made a short trip from the Hague to Leyden and Amsterdam, returning on April 25 (II, 1089). He was also in Delft during the early part of April (II, 158). On May 13 Swedenborg left the Hague for England, arriving at Harwich on May 16 and at London on the 17th (II, 1089), where he remained until the early part of July, 1745, when he published Part III of the "Regnum Animale," and Parts I and II of the "Worship and Love of God." (II, 1119, 1090.)

During his travels from 1743 to 1745 Swedenborg underwent such spiritual experiences as no man had ever undergone before. Ever since 1736 he had had "dreams" of such an unusual nature that he, in his careful way, recorded them. The earlier ones are not extant, but those which he "dreamed" during his fifth journey are preserved in the little volume called "Swedenborg's Drömmar." He appears to have been infested by evil spirits and to have suffered terrible temptations. Finally the Lord appeared to him in person, commissioning him to write and publish the writings of the New Church. His remaining journeys are of a very different nature from those hitherto described. In his office as Revelator, his time is occupied in writing the new revelation, to publish which he makes journeys to England and Holland, especially to Amsterdam and London. The reason of these journeys is probably recorded in "Cuno's Experience," where we read, "The cause of his journeys, I believe, has been exclusively because here and in London he had full liberty accorded to him to print whatever he liked; which liberty would never have been granted to him in his native town, and probably nowhere else in Christendom" (II, 447). Confining ourselves, therefore, almost wholly to the enumeration

of the journeys and the works published, we shall leave the consideration of Swedenborg's life as a Revelator, the Gothenburg trial, etc., for future treatment.

On August 22, 1745, Swedenborg was present at the College of Mines. He continued in his duties there until the summer of 1747. In the spring of that year, on the death of Councillor Bergenstierna, the College unanimously recommended Swedenborg for the vacant councillorship. Instead of applying for this position, Swedenborg wrote to the King on June 2 requesting permission to retire from his office, to which the King assented on June 12 (I, 462-467). From 1745 to 1747 Swedenborg was busy writing those preparatory works which are collected in the "Adversaria" and "Index Biblicus." In July he started upon his sixth foreign journey. Arriving at Amsterdam in August he remained there until October, 1748, exploring the spiritual world and writing his "Arcana Cœlestia" (II, 970, 972). He then departed for London in order to print Vol. I, of the "Arcana," remaining until the close of May, 1749. Having sailed to Holland he remains there until the approach of autumn and then journeys to Aix-la-Chapelle, residing there during the winter, and returning to Stockholm in the spring of 1750 (II, 974). Swedenborg remains in Stockholm until the spring of 1758 working on the "Arcana" and several smaller works, the last volume of the "Arcana" being published in 1756.

After having finished the "Arcana" in 1756, Swedenborg wrote the following five treatises: "Heaven and Hell," "The White Horse," "The New Jerusalem and its Heavenly Doctrine," "Earths in the Universe," "The Last Judgment." To publish these he left Sweden in the spring of 1758 and travelled to London (II, 984). In July, 1759, he returned to Sweden, predicting, while at Gothenburg, the conflagration which destroyed a large part of Stockholm (II, 984). This was Swedenborg's seventh foreign journey. During 1760-1761 he was active in the Swedish Diet, where he pleaded for the restoration of a metallic currency and opposed the book of Nordencrantz, the Councillor of Commerce, a "radical" who wished to make

important changes in the government of Sweden. In the spring of 1762 Swedenborg made his eighth foreign journey, travelling to Amsterdam, where he made arrangements with the printer for the publication of certain small theological works, returning to Stockholm in the latter part of the year (II, 995), and leaving the manuscripts of the "Four Leading Doctrines" with the printer.

In the beginning of June, 1763, Swedenborg again travelled to Amsterdam, where he found the "Four Leading Doctrines" printed and ready for delivery (II, 995). He now gave to the press the following works: "Continuation concerning the Last Judgment," "The Divine Love and Wisdom," and "The Divine Providence." (II, 999). After visiting England to present his works to the Royal Society, he returned to Sweden in August, 1764 (II, 999), thus completing his ninth foreign journey.

In the early summer of 1765 Swedenborg undertook his tenth foreign journey. He travelled to Amsterdam, where he published "The Apocalypse Revealed." After again visiting England he returned to Stockholm in September, 1766. (II, 1001.)

In the month of May, 1768, Swedenborg set out upon his eleventh foreign journey (II, 1005), and, as usual, travelled to Amsterdam, where he published "Conjugial Love" and "A Summary Exposition of the Doctrine of the New Church" (II, 1007). On April 26, 1769, he left Amsterdam for Paris, and proceeded thence to London, where he published the "Intercourse between the Soul and the Body" (II, 1008). In the autumn he returned to Stockholm. (II, 250.)

During the latter part of 1769 and until June 19, 1770, Swedenborg was engaged in writing the first draft of the "True Christian Religion." To publish this he undertook his twelfth and last foreign journey, leaving Stockholm for Amsterdam during the latter part of July (II, 1016). It appears that during his stay at Amsterdam Swedenborg rewrote the "True Christian Religion," preparing copy for the printer and correcting proof sheets at a wonderful rate (II, 1016). As a consequence the printing of the work was finished by the end of June,

1771 (II, 384). Towards the close of July Swedenborg sailed for England (II, 1017). Here he was very busy writing some short theological treatises, when on Christmas eve he had a paralytic stroke. From this shock he never fully recovered, and on the 29th of March, 1772, he passed peacefully away. (II, 577.)

Among the means by which Swedenborg was prepared by the Lord to transmit His revelation to mankind were the extensive travels which took up so many years of his life. In the Providence of the Lord Swedenborg's studies in the sciences were used in the transmission of the last and crowning revelation. To a similar use was put the knowledge of men and things which he acquired on his travels. He obtained that insight into the conditions obtaining in foreign countries which can only be acquired by dwelling among and dealing with foreigners, and he became thoroughly acquainted with the state of the Christian world. One of the most noticeable things in the accounts of his journeys is the continual references made to churches. He must have visited several scores of them. In the closing pages of the "True Christian Religion" the quality of the Papists, of the English, of the Dutch, and Germans, is treated of. One of the noblest uses which Swedenborg's travels subserved was that of furnishing the external basis in his mind whereby he was enabled to write concerning those nations. Thus it appears that by means of experience acquired in his travels Swedenborg learned to know the world, became a useful citizen, and was prepared both to write and publish the doctrines of the New Church.

ALFRED H. STROH.

SOME EXTERNAL PHASES OF CHURCH LIFE.*

Six months ago the subject of my address was "A New Consecration." In it I endeavored to call fresh attention to the vital principles for which the New Church stands, to deepen the sense of their importance, and to urge upon the Association a more faithful and unqualified devotion to them. This morning I wish to say a few words on some of the more external aspects and functions of our church life.

But, before proceeding directly with our subject, let us briefly consider what is meant by the Church, and for what purpose the Church exists. There is no ambiguity in the instruction which is given us on these points. Thus we read:—

It is called the church where the Lord is acknowledged and where the Word is; for the essentials of the church are love to the Lord and faith in the Lord from the Lord; and the Word teaches how a man must live to receive love and faith from the Lord. (*Heavenly Doctrine*, 242.)

Still further the teaching is:—

They who are outside the church and acknowledge one God and live in a certain charity toward the neighbor according to their religion, are in communion with those who are of the church; since no one who believes in God, and lives well, is condemned. From this it is evident that the Lord's church is everywhere in the entire world, although specifically it is where the Lord is acknowledged, and where the Word is. (*Ibid.*, 244.)

The specific and visible church is that with which we are particularly concerned, though we ought never to be unmindful of the larger and invisible church which exists around us. We need to remember that love to the Lord and faith in the Lord are the very essence of the church, both visible and invisible. For the sake of these great principles the church is organized. They are the real holy city, New Jerusalem, which does not

* Address to the Massachusetts Association, delivered April 19, 1910.

spring up from the earth, but comes down from God out of heaven. And yet they are not mere abstract principles. There is indeed, no such thing as an abstract principle. The latter is a purely mental conception, having no real existence apart from the mind which conceives it, just as odor or color has none apart from the object by which it is manifested. Love to the Lord and faith in the Lord cannot be found elsewhere than in human beings. Hence there is no church but that which is embodied in the hearts and minds of men.

Thus the problem becomes a simple one. How to order our lives, so that love to the Lord and faith in the Lord shall have their rightful place therein,—that is the question. The external, organized, church is the appointed means of effecting this result. The Lord and His Word are at the centre. Around this centre all things related to it revolve. Doctrines drawn from the Word, without which the Word cannot be understood — external worship, by which the acknowledgment of the Lord finds expression — the priesthood or ministry whose peculiar function is to expound the Word, and thereby to lead men to heaven and the Lord — these are some of the agencies which serve to make the church an actual concrete power in the world. As there can be no substance without a form, no soul without a body, so there can be no spiritual influence working in human minds, which does not need to be outwardly organized for efficient service. The church is a striking illustration of this law. Without an external church, to give form to the internal, the latter would be dissipated and destroyed. There would be nothing real and tangible to hold it together.

From these considerations it follows that the church has to do with what is Divine and heavenly among men. So far as earthly matters are dealt with by the church, it is from this higher point of view. They are seen in their relation to the spiritual and the eternal, and as something wholly subordinate to those things. There is no interest of life, on which the church does not directly or indirectly bear. But in most affairs which are called secular the connection is more or less remote. It is

important to recognize the distinctions between what is sacred and what is secular, between that which necessarily falls within the province of the church, and that which does not. To exercise this discrimination is no small step toward obtaining an orderly and healthy view of the whole field of our activities. It is sometimes as bad to see things out of their true perspective and proportions, as it is not to see them at all. This mistake may easily be made in church matters. So it often comes to pass that what should be regarded as first among them holds the last place and the reverse, in which case the church is turned upside down. Yea, it is so utterly perverted, that only the semblance of a church remains.

If, for example, the church has for its chief object dominion over the souls of men, and thus over their persons and property, for the sake of increasing its own power and glory, it is no genuine church, but an ecclesiastical despotism. Its true name is not Jerusalem, but Babylon. Or, again, if it measures its success by the number, wealth or influence of its members, and not by the purity of its doctrines and their effect on the life, it has wandered far astray; it is in the condition described by our Lord when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." In other words, if its aims are natural and not spiritual, external and not internal,—if outwardly it exhibits the mere forms of worship, and inmost is selfish and corrupt,—it is only a monstrous perversion of what it claims to be.

But, without resorting to these extreme examples, we can easily see how the organized body which is called the church may, in many ways, fail to observe its appointed order. Yea, there will always be a temptation to depart from that order. A natural tendency of the human mind is to make self and the world primary, and the Lord and heaven secondary. This danger may exist in the church as well as elsewhere. It is always necessary to be struggling against it. So far as the church

has its feet where its head ought to be, its form is distorted, and its power for good is proportionately lessened.

As churches are generally conducted at the present day, they include many activities which are by no means strictly religious. Prominent among them are those which tend to promote pleasant social relations within a society, or with the world outside. This may be well; but we need to remember that it is one of the adjuncts of a church, and not an essential feature of the church itself. One may have all the benefits of spiritual instruction and worship in a congregation of entire strangers; and there may be instances in which this condition is preferable. Certain it is that too much commingling of Sabbath devotions with ordinary week-day intercourse is a thing not to be desired. There is even literal force in the words with which our service opens: "The Lord is in his holy temple; let all the earth keep silence before him." And yet this quiet reverence is not incompatible with friendly feelings and demonstrations. It would be a sad spectacle, if those who met Sunday after Sunday in the same house of worship were to be always indifferent to each other's presence and welfare. Far better is it that they should be as members of one spiritual family. "All ye are brethren," said the Lord to His disciples. And truly, there is no bond of brotherhood so strong as that of genuine religious sympathy. Nevertheless a true church is not formed of those who are drawn together on the basis of mere neighborly companionship. The real tie which unites them is the Lord. They are attracted by their common love for Him and faith in Him. Such would be the case, even though they had no personal acquaintance with, or interest in, each other. A church must be provided with all things that pertain to religion and worship. These are absolutely indispensable. It may, or may not, possess a parish-house and a kitchen.

This example may serve to illustrate a danger, which, I believe, is not an imaginary one. It is quite possible to carry the social life of a church to such extremes, as to make it overshadow its religious life. Errors of this kind may be committed under

various pretences. The young people must be kept within the fold. The inhabitants of a town or village must be attracted by entertainments and other devices, in which the different churches vie with one another. Perhaps those who enter the house of God for this lower reason will some day enter it for a higher reason: such is the plea. Conditions like these, so far as they prevail, can have no other effect than that of debasing the church in the eyes of its members and of the world at large. They are the reflection of a state of society which is truly lamentable. Surely all should do their utmost to protect their children, as well as themselves, from the influence of such false standards. In our own societies, at least, they should not be permitted to gain a footing.

Remember, there is nothing in the Heavenly Doctrines, which condemns a good, wholesome social life, both within the church, and outside of it. On the contrary, they everywhere encourage such a life, showing that even our recreations and amusements may be exercises of charity, and full of the spirit of religion. The one thing needful is, as we have seen, to keep them in their proper place, by making them duly subservient to spiritual and everlasting purposes. The same is true of many other matters which are closely related to the church, but do not strictly or necessarily come under its jurisdiction. Such, for instance, is secular education. There may be cases where the children of the church do not obtain good training and instruction from the public schools of the community in which they live, and it becomes incumbent on the church itself to supply the deficiency. But this does not establish a general rule to the effect that the maintenance of week-day schools is a church function. Likewise, relief of the poor is a work in which members of a religious society may not improperly engage. But no one can justly affirm that failure to do so is a neglect of duty. Men's clubs, women's clubs, and young-people's associations, may be incidentally useful. But it must never be forgotten that they are not the church; they are only auxiliary bodies, designed to strengthen the church, and to extend its influence. Time was,

when the church did very well without them. It may be found in the future that they are no longer needed, and they may pass away. But the church will continue, because it is a Divine institution, necessary for the regeneration and salvation of men. Expedients for increasing its efficiency will vary from time to time. But a place "where the Lord is acknowledged, and where the Word is," can never be dispensed with. "Love to the Lord, and faith in the Lord," must be kept alive on the earth, or the earth itself will cease to be the abode of human beings.

So it is important to distinguish between what is essential and what is non-essential, between what is vital and lasting and what is superficial and ephemeral, in our church life. The means must not be mistaken for the end, as is so often done in human affairs. The church exists for the sole end of communion and conjunction with the Lord. All other things are but means to that end. Its prosperity is to be measured by the extent to which that end is accomplished.

Clear thinking on this subject will help to guard the church against hurtful influences from the world outside. By showing so plainly what the church is, our doctrines, if carefully studied, make it equally plain what the church is not. She has a field which is all her own, where she should live in peace and quietness, untroubled by the agitations which go on around her. This is the one best service which she can perform for her own members and for society. Her functions, being essentially spiritual, are separated by discrete degrees from the planes of merely moral and civil life; so that, however actively her members, in their individual capacity may be interested in social, political, or economic problems, they have no right to expect that she, as a church, will engage in the solution of those problems. The latter are not her business; and any attempt on her part to settle them would lead only to endless confusion. They are mentioned in passing, mainly for the purpose of showing that, although they do not really belong to our subject, they may be supposed to belong to it, and thus be productive of mischief.

A burning question in connection with the church is that of the place and work of the Sunday-school. This is hardly to be classed among external functions; but we may rightly bear in mind that it is not necessarily a permanent feature of church life. For centuries the Christian Church existed without it. It is, in fact, in the form in which we know it, a modern institution. How far it is worthy to be encouraged and perpetuated, must depend, at any given time, upon its usefulness. Capable, doubtless, when wisely conducted, of promoting, in an eminent degree, the church's spiritual welfare, it is, with equal certainty, open to grave dangers and abuses. If, for example, it has the effect of making parents feel that they are freed from all responsibility in the religious instruction of their children, because the Sunday-school will take care of that matter, or if, again, it is supposed to relieve the children of all need of attending the church services, there is manifest cause for alarm. Two of the best influences which can affect the minds of the young, are in this way lost to them. Can the church afford to maintain the Sunday-school at such a price? This question was earnestly discussed at the recent meeting of our Sabbath-School Conference. Not for the first time do I now say to the members of the Association that the almost total absence of children from the morning service is one of the most discouraging sights which meets the eyes of the General Pastor when he visits the different societies of the Association. Surely no subject could be more worthy of careful consideration by this body than one which is so vital to the future state of the church. For all experience goes to show that, unless the church-going habit is formed in childhood and youth, there is at least a strong probability that it will never be formed at all. The only complete remedy is, of course, that the Lord and His Word should stand first in the hearts and minds of our members, and should be the central objects of reverence in every home. So far as this is the case, the church will suffer no neglect. Parents will not be satisfied to entrust the spiritual guidance of their children to an unknown, and perhaps inexperienced, person who has charge

of them for one hour in a week; nor will they be willing to deprive them of the holy and up-lifting influences which can come only through the worship of the sanctuary.

In what has preceded, I have tried to avoid all dogmatism, and simply to point out some manifest dangers as regards certain matters connected with, and appurtenant to, the church. They are things which we must have in mind all the time, in order, as has been said, to view them in their proper proportions and relations. A well organized church body will reach out, and make its power felt, in many directions. But that power should always be perceived as spiritual, as descending from above, and as exercised for the benefit of human souls. The Lord Himself should be, as it were, visible in it, the ever-present source of love and life.

Most beautiful and instructive is the parable of the sheepfold, presented in the tenth chapter of John's Gospel. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." By the sheepfold, we are taught, is meant heaven, and also the church; for the church, in its full true sense, is heaven upon earth. To come into this sheepfold, and find a home there, is the richest of blessings. But how shall we come? Through what door shall we enter? The Lord Himself gives answer: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Not by building up a great earthly establishment, not by forming an association of men, which shall be filled with all things outwardly attractive, but by humbling one's self before the Lord, by shunning the evils which He forbids, by believing in Him, and by loving Him, does heaven, and likewise the church, become to us a living spiritual reality. Let us call to our aid whatever natural accessories will contribute to this result. But let us be suspicious of every thing else. Least of all, let us grow into a state of dependence on what is merely external and superficial, mistaking it for the essential church itself. There is the same temptation now that there always was, of trying to climb up into

the sheepfold by some other way than through the door. There is the same danger that there always was, of allowing the church to be governed from below, and not from above, from without, and not from within, by considerations of worldly policy, and not by the principles of truth and righteousness. All this is possible, even probable, to ourselves, unless we are ever on our guard against it. Be it, then, our effort, in whatever we do for the church, or in the name of the church, to keep the Lord always before us, remembering His impressive declaration, "I am the door."

JAMES REED.

THE RELATION OF THE NEW CHURCH TO MODERN THEISM.

IN the doctrinal history of the Christian Church its theology has centered in Christology. The dominant interest has been not in the being of God, but in the person of Jesus Christ. And yet it is the prior idea of the eternal God that has given form to its belief in the historic Christ. The doctrine of God inherited from the Church fathers is known as trinitarianism. This is rightly called theism as distinguished from pantheism, but it is not truly monotheism. Monotheism is the doctrine that God, as existing in Himself before all worlds, is one both in essence and in person; but trinitarianism is the doctrine of three eternal persons of the same Divine essence or substance,—Father, Son, and Holy Spirit.

In the Greek Church the doctrine of the trinity was formulated in the Nicene theology, of which Athanasius was the heroic champion. The Nicene theologians anxiously tried to guard the doctrine against tritheism and make it monotheistic by holding the Father to be the origin of the Son and the Spirit. The *monas* is the predicate of the Father. He is the one only, self-existent, personal God. But the Son, being generated, derived, subordinate, is therefore not *autotheos*, a second self-existent God. Yet, because begotten, not made, being of the essence of the Father, *homoousios*, the Son is in no way foreign to Him, of a heterogeneous nature, as would be true were he creature, according to the teaching of Arius. But though the day was carried against Arianism under the homoousian war-cry, the battle was fought in behalf of a Son generated from eternity, and existing only in the theological imagination. For according to the fourth Gospel it is in the eternal Word become flesh that we behold the glory of the only begotten from the Father. (JOHN i, 14.)

In the Latin Church Augustine may be regarded as the father of another quite distinct form of trinitarianism, which later was embodied in the so-called Athanasian Creed, and was accepted by the orthodox Protestant churches in their various confessions of faith. Its formula is, One God exists in three persons. This is usually explained to mean that in the one indivisible substance of God there is a distinction of three modes of its subsistence, which for lack of a better name are called persons. But the trinitarian has never been able to define substance and person so that the unity of substance and trinity of person should not be contradictory and mutually destructive ideas. The thought of one God confounds the persons, and the thought of three persons divides the substance of one God. The middle course has ever been sought in vain that shuns the Scylla of tritheism without falling into the Charybdis of monarchianism. In the last resort the dogma has always fallen back upon the mystery of an unintelligible faith, thought to rest on the authority of Holy Scripture.

The theology of the New Church is pure monotheism. It holds Scripturally and rationally to the doctrine of a unipersonal and not tripersonal God. Since everything of religion depends upon the idea of God, the New-Churchman is deeply interested in the question, Does the old Nicene and Augustinian trinitarianism still dominate modern theism, or is there apparent anywhere outside modern Unitarianism evidence that unity has taken the place of triunity in the conception of God?

A step preparing the way for this conception is taken by those who distinguish the trinity of the New Testament from the trinity of the creeds. Thus the writer of the article on "Theism" in the *Encyclopædia Britannica* (Vol. XXIII, p. 239) says:—

The threefold representation of God in the New Testament was an entirely religious and practical representation, inseparably connected with the historical facts of Christ's life and the spiritual experiences of the early Christians. It was not an ontological or even theological doctrine, and will be identified by no competent exegete with the dogma of the Divine

Trinity set forth in the œcumenical creeds. The propositions constitutive of the dogma of the Trinity — the propositions in the symbols of Nice, Constantinople, and Toledo relative to the immanent distinctions and relations in the Godhead — were not drawn directly from the New Testament, and could not be expressed in New Testament terms. They were the products of reason speculating on a revelation to faith — the New Testament representation of God as a father, a redeemer, and a sanctifier — with a view to conserve and vindicate, explain and comprehend it. They were only formed through centuries of effort, only elaborated by the aid of the conceptions and formulated in the terms of Greek and Roman metaphysics.

As to the value of these old metaphysical speculations for the end in view, as here stated, theologians now differ much in their judgment. But certainly it will be a clear gain for true theism when they shall cease trying in their exegesis to identify the trinity of the creeds with the Scriptural trinity.

The statement of this writer that the threefold representation of God in the New Testament was not an ontological doctrine agrees with the view of many other theological writers. Some would even deny the possibility of an ontological doctrine of the trinity. For example, in a review of "Christian Theology in Outline" by William Adams Brown, the reviewer says:—

For Brown the triunity is not in the being of God but in the receptivity of our minds, and its truth therefore is found in his manifestation to us; for our knowledge of God, while not of some abstract being, is all the more real on this account. For as the sun has warmth and light as thus we respond to its power, so is God love and righteousness as his presence awakens response in us. Moreover, as we know the sun only through our response, so only do we know God. "The self-revealing God is the real God, — the only God we can or need to know." (p. 161.) (*Harvard Theological Review*, Vol. I, No. 2, p. 200.)

Theologians for the most part, however, still hold to an immanent trinity in the being of God, as the ground of His three-fold self-revelation to men. Prof. William N. Clarke in his "Outline of Christian Theology" is a good representative of this class. In his treatment of the "Trinity," in that work he says:—

The one term, Trinity, is generally employed to cover two doctrines, that of God's threefold self-manifestation, and that of his triune mode of existence; the two being usually distinguished as the Trinity of manifestation, or the modal or economic Trinity, and the essential or immanent Trinity. But these two doctrines, however closely connected, differ widely in their natures, one being grounded in historical occurrences, while the other leads the student at once into the realm of metaphysics. (p. 161.)

He therefore treats the two doctrines separately, observing the following definitions, "The Divine Trinity is God's threefold self-manifestation. The Divine Triunity is God's triune mode of existence."

Coming to the division of "Triunity," he thus explains how the doctrine is inferred from the trinity of manifestation:—

Evidently this doctrine is reached by a process of thought; it is a work of reflection rather than of direct revelation. If we hold that the doctrine of Triunity is a revealed truth, we must admit that it is a truth that has been revealed through Christian thought partly outside the New Testament. The formation of the doctrine was indeed begun within the New Testament, but was not completed till centuries after the contents of the New Testament had come into being. (p. 165.)

What he means by this last statement is shown in the following quotation:—

Thus in the New Testament itself is begun the work of grounding in the nature of God those manifestations which make up the Trinity; for the accepted truth concerning Christ is already forced back to this deeper foundation. The New Testament begins the work, but does not finish it; for it contains no similar teaching with regard to the Holy Spirit. (pp. 167, 168.)

Proceeding to the explanation of "Triunity," he continues:—

Thus belief in a triune mode of existence in God has come, by a historical process quite intelligible, from reflection upon his threefold self-revelation. But the conception of a Triunity in God is a metaphysical conception, and the question whether a triune existence is possible is a metaphysical question. When we come to this metaphysical question, can we do anything toward making plain to ourselves the meaning and the possibility of triune existence? We can proceed toward an approximate definition of triune existence by making two statements about the meaning of terms. (p. 170.)

The second of these statements relates to the word "person," and the part of special interest for our present purpose is this:—

God, of whom we have spoken as a personal spirit, has but one personality, in the sense which that word now bears. God is one Person. We maintain this in our argument for theism, and must not deny it in our theology. (p. 171.)

He comes at length to this definition of Triunity in God:—

God is a Person in whose nature there is a threeness that has been expressed in his threefold self-manifestation. (p. 171.)

It is cheering to hear this true theistic word: "God is a Person." But a little reflection will show that this progressive orthodox theologian is teaching, with one modification, really the old heresy of Sabellius in its fundamental idea. And in this heresy he is with a goodly company from Schleiermacher, Moses Stuart, and Horace Bushnell, disciple of the Andover professor, to Phillips Brooks, Lyman Abbott, Amory H. Bradford, and others of this school of the manifestation trinity. For Sabellius taught in contradiction to the orthodox doctrine of three personally distinct beings, sharing in the same essential deity or generic Divine nature, that there is but one personal being, whose successive forms of outgoing energy and self-revelation are the historical trinity. Father and Son were for him names belonging alike to the one self-same God. He is the "Son-Father."

Modern Sabellianism has confused this clear idea of a uni-personal God by grounding the trinity of manifestation in immanent "distinctions," "modes," "relations," "persons," within his eternal being. "God is a person in whose nature there is a threeness," says Professor Clarke. When we ask him, three what? he replies that it may be the Divine self conscious of Himself and the identity of the subjective and objective self (p. 172). Also it is the three involved in the social conception of God necessitated by the nature of love; for which also Dr. George A. Gordon so loyally stands (p. 175). But if that is not self-love itself, this social God differs little from a society of

three Gods. But more satisfactory is the tentative suggestion of the correspondence of God's triune nature with the "three essential elements in the constitution of a personal spirit, the powers of intellect, affection, and will" (p. 176). Still it may be doubted whether the modern theologians have given a better answer to the question, three what? than Augustine, who answers: "Three persons, not to be altogether silent"; or Anselm, who said: "Three, I know not what." Modern theology would do well, then, to eliminate the "threeness," and return to the old Sabellian doctrine of a unipersonal God, whose threefold manifestation to men is Father, Son, and Holy Spirit.

And yet the old Sabellianism, as usually described, was a heresy. It is not the doctrine of the New Testament. This teaches that the Father is the one only (*monos*) true God (JOHN xvii. 3); not that Father is the name of one of the three manifestations of God. And the modern modified Sabellianism that makes the Father one of the three modes also in the triune nature of God is a metaphysical speculation resting upon a false exegesis. The simple Scriptural doctrine is that the Father is the one God Himself,—not an external manifestation, nor an internal mode of God. The monotheism of the Gospels is the very same as that of the Law and the Psalms and the Prophets. The name is simply changed from Jehovah to Father on account of the Son conceived by His Holy Spirit and born of the Virgin (LUKE i, 35). But the unity of the God of Israel does not divide into triunity under His new name of Father in the Gospels.

The same monotheism is continued also in the Apostolic writings. "To us," says Paul, "there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 COR. viii, 6). "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1 TIM. ii, 5). Paul also believed in the pre-existent Christ, "being originally in the form of God" (PHIL. ii, 6), "the image of the invisible God, the firstborn of all creation" (COL. i, 15). But he never identified Christ in His eternal being personally with the Father,

and probably never called Him God. For our English version has most likely given a mistranslation of ROMANS ix, 5 and TITUS ii, 13. Paul, apparently, was a trinitarian. He is the author of the trinitarian benediction (II COR. xiii, 14). But his trinitarianism is of the monotheistic type,—one God, Christ, and the Spirit of God. His trinity is never triunity. He would not say, Father, Son, and Spirit,—One God. For to him the Father is the one God, to whom we have admission, through Christ, in the Spirit (EPH. ii, 18). The unity of his trinity is not the Three in One, but is one of the Three, the one God, the Father.

And this monotheistic trinitarianism is the key-note of all the ancient creeds and rules of faith. The old Roman symbol reads: "I believe in God the Father almighty: and in Jesus Christ His Son, only begotten, our Lord: . . . and in the Holy Ghost" (Rainy's "Ancient Catholic Church," p. 74). And this faith is echoed in the Nicene confession: "We believe in one God the Father, almighty, of all things visible and invisible the Maker: and in one Lord Jesus Christ, the Son of God: . . . and in the Holy Ghost." But when we come to the pseudo-Athanasian Creed, the last trace of genuine trinitarianism has disappeared. Now, the "Catholic faith" is:—

The Father is God, the Son is God, the Holy Ghost is God; and yet they are not three Gods but one God. . . . For like as we are compelled by Christian verity to acknowledge every Person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods or three Lords.

Only two interpretations of this creed are possible to logic and reason; either the tritheism of "Christian verity," or the modal triunity of the "Catholic religion." The belief of orthodox Christians is usually tritheistic; the teaching of orthodox theologians is mostly modal triunity.

They will never teach true theism till they return from Augustine to Athanasius, to Paul, to the fourth Gospel. It is easy to understand why a trinitarian interpretation of this Gospel has from the first appeared to be the true one. It comes from the

devout, reverent feeling that room ought to be made in the eternal Godhead for Him who prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (JOHN xvii, 5). But the consideration is of vital importance that our Lord is speaking now from his Divine-Human consciousness. In our flesh He is conscious of separate personality. Unless the impression of His words on our mind is altogether false, He is consciously praying as to another, and not to Himself. The pronouns, "I with thee," must signify that to Him there was some personal distinction between the Father in glory and His human Son in the world. But it is a grave theological error to identify the relation of the Son in this state to the Father, with the relation of the eternal Word to God in the proem of this Gospel. This is what theologians from the first have done. They have made the Word with God the synonym of the Son with the Father, and on that error have constructed their trinitarian dogma. But the eternal generation of the Son is wholly unknown to the Scriptures. Professor Clarke apparently concedes as much. He says:—

It is true that the name Son is not given in the Scriptures to the Second within the Godhead, but only to the Second in the manifested Trinity, not to the Word, but to Jesus Christ. ("Outline of Christian Theology," p. 172.)

The first duty, then, of the modern theologian is to recognize this ancient error, and abandon the vain method of evolving the eternal trinity of the Godhead from the historic Christian trinity of Father, Son, and Holy Spirit. As soon as he shall cease transferring the face of the Divine-Human Son to the eternal Word, he will be able to see clearly the true doctrine of the *Logos*. For the wisdom in the mind of the one personal God in its forthgoing utterance is the Word with God, which still is God,—is Himself, and not another personality; even as human thought does not become dual when spoken. Through the energy of this Word, and not through a second agent, all

things were made; and the inspiration of its eternal life, and not a personal Spirit, is the light of men.

It lies quite outside the purpose of this paper to consider the incarnation of the Word in the human Son, the only begotten from the Father, and to follow His history to the Ascension and full personal union with the Father and His new presence again as the Holy Spirit in His disciples. But theology can never read aright this wonderful Gospel of Father, Son, and Holy Spirit with the preconception in mind of an eternal trinity of persons in the one God. Trinitarian theism must give place to monotheism.

It is interesting to note that in his recent book on "The Christian Doctrine of God," Professor Clarke has quite given up, apparently, the doctrine of Triunity taught in his "Outline of Christian Theology." But this earlier work has been quoted in what precedes, as more nearly representing, probably, the view still generally held even by the more progressive trinitarian theologians.

The monotheism of this new book is genuine and is vigorously affirmed:—

One thing is certain. The Christian light and the light of modern knowledge agree perfectly in leading us to a genuine and unalterable monotheism. . . . Thus old faith and new knowledge agree that by the existence of God can be meant nothing else than the existence of a single mind, with one all-embracing consciousness and a single will. . . . As to the personality of the one God, as we have said already, it is the perfection of that personal type of being which has begun to be developed in mankind. He is the complete person, in whom the powers that are essential to our human personality exist in perfection. . . . And what we affirm of God is that the one divine Person sustains one all-comprehensive relation to all existence that is not himself, and is absolutely competent to the fulfilling of that relation in all its forms. (p. 237.)

The effect which the recognition of such a God must have upon the old doctrine of the Trinity is thus stated:—

The doctrine of the Trinity is not destroyed but fulfilled by the doctrine of God which is succeeding to its place. Without the necessity of differentiations in his Being, the one divine Mind and Will is capable of doing all that has been accounted for by the doctrine of Triunity. (p. 238.)

Accordingly, he proceeds to show, in a lengthy exposition of the ancient view of the Father, the Divine and human in Christ, and the Holy Spirit, how the modern thought of one God takes up into itself each part of the old doctrine of Triunity.

There is no need to show by what changes of thought the doctrine of the Father in the Trinity is taken up into the general doctrine of God, for in this instance there scarcely are changes. The two conceptions are already one. (p. 239.)

God himself, whose personality, in our sense of the word, is a single personality is sufficient to account for all that we have seen, and justify all our adoration, of God in Christ. It is in this manner that the present doctrine of God, sole, single, and all-competent, takes up or absorbs into itself this part of the ancient doctrine of the Trinity. (p. 244.)

God is the Holy Spirit. The Holy Spirit is not merely God's influence, but God himself, and his personality is the personality of God. In this manner this part also of the doctrine of the Trinity is taken up into the doctrine of God which the present age is finding clear and precious. For all works God suffices. God himself is the Father, God himself is the divine in Jesus Christ, and God himself is the Holy Spirit. (p. 246.)

Professor Clarke has now gone back, evidently, to the monotheism of primitive Christianity. The early Christians never speculated about a triunity in the being of the one God, the Father. But they did think of Christ, "as of God," and believed that in seeing Him they saw the Father, and therefore gave Him equal Divine honor and worship. There were humanitarians then, as there are Unitarians now; but catholic Christianity from the beginning, baptizing into the name of the Father, Son, and Holy Spirit, always confessed faith in the only begotten Son of God. And the Son of God was believed to be none other than God himself in human form, God incarnate.

When, therefore, the theologians, from the time of Justin Martyr, began in their philosophical speculations to make an independent personality of the *Logos*, and teach the eternal generation of the Son, the common Christians, generally, came at length to feel that monotheism was in danger, and took offence at their dogma, calling it ditheism. Thus Professor Fisher quotes Tertullian, as saying of this protest in behalf of the one God that he terms the monarchy:—

To be sure, plain people, not to call them ignorant and common — of whom the greater portion of believers is always composed — inasmuch as the rule of faith withdraws them from the many gods of the [heathen] world to the one and the true God, shrink back from the œconomy. . . . They are constantly throwing out the accusation that we preach two gods or three gods. . . . We hold, they say, the monarchy. (History of Christian Doctrine, p. 99.)

It was not until the latter part of the fourth century that the polemics against monarchianism (known also in some of its phases as Patressianism and Sabellianism) on the one hand, and the fierce and bitter struggle with Arianism on the other hand, resulted in finally settling as orthodoxy, by authority of the Councils of Nice and Constantinople, the doctrine of three personal *hypostases*, one in Divine essence, — from eternity, Father, Son, and Holy Ghost. Thenceforward trinitarianism has reigned triumphant, East and West, unto this day.

But the signs are thickening that monotheism is coming into its right again. It will not, however, be the ancient monotheism restored; for that was defective. The early believers saw clearly God in Christ, but they always thought of Christ apart from the Father. The Father and Christ were never one in their thought, because they knew not that the human nature itself of our Lord after His ascension and full glorification was made wholly Divine, so that now His human form is the very face of the Father Himself, shining as the sun in his strength. It is not enough, therefore, for the progressive theologian to say that God is in Christ, or even that Christ is God; he must see and acknowledge that the human in Christ has also become very God. At the Divine Human the New Orthodoxy and the New Church come to the parting of the way.

BAMAN N. STONE.

WHAT IS INSPIRATION?

THERE are few subjects about which the public mind holds such confused and indefinite ideas as that of inspiration, notwithstanding the fact that the dictionaries make the necessary distinction between the inspiration of air into the lungs, and that mental impetus which excites artists and poets to produce their works, while describing its third and highest form as a supernatural, Divine influence which qualifies prophets and sacred writers to communicate moral truth with authority.

These three forms of inspiration are evidently distinct from each other, but from the want of a knowledge of discrete degrees and a dislike to, or a disbelief in, the supernatural, as an arbitrary interference with known laws, the inspiration of the poet or painter and that of the prophet or priest have been considered as continuous and of the same degree; so that we find so well read a man as Thomas Carlyle writing that the poet, the artist, and the literary man are the priests of every epoch and the only priests they have.

Here it is proposed to treat of these higher degrees and of their inter-relations as end, cause, and effect; for, like everything in both the natural and spiritual world there is a triad order of degrees in the inspiration of man's mind, beside that inspiration of his body which is caused by the expansion of the lungs drawing in the air to vivify the blood; and even this lower kind of inspiration may easily be seen to be a resultant effect from the higher, for when it ceases to inflow and coöperate the actions of both heart and lungs cease and death ensues.

The inspiration of the natural man is the mental condition which is excited when his ruling love is endeavoring to obtain its desire. This applies to his state during childhood and youth as well as to adult age when he designs poems, pictures, books, or various methods of making his fortune and obtaining the

objects of his desires. The changes induced upon its nature and degree when his spiritual mind is opened will be spoken of later.

It is known that man's natural mind is successively opened, from infancy to adult age, through three degrees, the sensuous, the scientific, and the external rational. And each of these has its exterior and interior, which again have each its own characteristics. It is the first and lowest of these, the sensuous, which first feels the force of inspiration; not so much during the earliest stage, when the exterior of the sensuous is engaged in acquiring the use of the limbs and the organs of sense; but as soon as the senses have acquired enough facts, chiefly by means of the sight and hearing, to form the rudiments of memory and the interior of this degree, which consists largely of the imaginative faculty and is capable of being thus excited. It then gives evidence of its existence and, indeed, in most healthy children is in greater vigor than at any time in after life, as is shown in the power of making believe, of attributing life to inanimate objects, of imagining absent or non-existent things as present and real. These are the faculties that make the artist, the actor, and the poet, in later life.

To those who have not lost their own childish inspiration, the earnest realism of the child actor, when this faculty is fully engaged, is the purest art; and the reason this is so is very simple; it is because the influx of life into this first degree, with its inspiration to act that life out into the world, is not encumbered nor clogged with knowledge that the things imagined are not really as the child mind sees them in the light that never was on land nor sea, which later the scientific faculty insists on explaining, nor is the still more dormant rational faculty as yet aroused to reason out the absurdity of pretending that a doll could eat, drink, sleep, or awaken, or require a warm dress in the snowy winter.

For it must be remembered that the imagination is at first composed from nothing but the forms and shapes of such things as the senses have apprehended, and the inspiration of this first

and lowest degree of man's natural mind is nothing but its excitation (*Arcana Cœlestia*, n. 3337), and this is plainly the great field and foundation of art in all its forms, and not until the second, that is, the scientific or learning stage is opened, does the interior imagination, which is thought, begin to operate, to modify and explain the sensuous impressions, bringing them into true order and sequence; and so enabling the artist or poet to combine or compose into artistic form; the literary man to adapt the facts of history and the other knowledges he accumulates to his own arrangement and composition; and the musician to advance from melody to harmony, and to find suitable chords by which to express his feelings, to "touch the souls of men," if not to "bring them back to heaven again."

Later, as the natural mind progresses and man, advancing toward adult life, opens the external rational degree at about the age of twenty, the inspiration that inflows into the interior sensuous (for influx comes down to the ultimate degree and reacts from it), finds that fuller expression which the exercise of the reasoning power adds to previously acquired knowledge, and enables the novelist to elaborate plots for his stories of human life, to arrange events according to probability and the facts of history; the artist to illustrate the works of poets, historians, and story writers, with appropriate scenes and characters; and the musician to find suitable harmonies to express the grief of lamentation, the joys of youth, the elation of victory, or the dirge of despair. From these considerations it may be seen that all the inspiration of the external mind is of itself merely natural, and that art, which in all its forms is but the exercise of the imaginative faculty, itself sensuous and dependent for its material upon the senses, is not, as some have supposed, a kind of religion, but a faculty of the mind, in itself neither good nor bad, but lending itself to both good and bad influences according to the end in view, that is, the ruling love of its possessor; also it may surely be inferred that, as it is provided by the Lord for man, its proper end is the advancement of the kingdom of the heavens, in which sphere it will find its ful-

fruition and exercise, because it will be the common possession of all where all joys and delights are in common. It is true that all are not artists in any of its recognized callings, but all possess in a greater or less degree the imaginative faculty which as above stated, is the interior of the sensuous mind; although in the great majority it is repressed in childhood, very often by force, by foolish or ignorant parents at the very age when the scientific degree of the mind is first opening. Normally this occurs at the age of five years. Often parents are unable or unwilling to answer the multitude of questions which their children ask them; and at the same time they are quite ignorant that these questions are the appropriate sign of the new influx of life from the Lord which opens that necessary stage or degree without which the child cannot become a fully formed man mentally. Because of this ignorance, and the consequent repression, the child's memory is not properly formed and stored with facts which are needed; or worse, the mind is malformed and distorted by foolish tales and falsities intended to frighten the little one into obedience; or worse still, with erroneous ideas and descriptions of the Divine Father and of heaven, which are very difficult to eradicate in after life. It is no wonder that the imaginative faculty, unable to find its proper food or sustenance in the memory, becomes dormant and quiescent or, when inspired by the ruling love into a state of activity, indulges in day dreams which tend to satisfy the various forms of self love and the love of the world which are hereditary to it.

Yet, although all cannot be artists or poets by profession, they whose imaginative faculties have not been smothered by the sordid cares of the struggle for mere subsistence, being entirely occupied by designing schemes for the accumulation of money, or sunk and debased into mere sensuality, will still have some love of music and of pictures, some delight in viewing the face of nature and of reading works of fiction, the product of the imagination of others, which will suggest what might have been, had conditions been more favorable to a perfect development.

So far the inspiration of the natural mind has been treated of, as it affects first, the sensuous plane of the mind, and later, the scientific and external rational as they are successively developed; and it may be clearly seen that it can never, by means of that mind alone, instil any knowledge of spiritual life, of heaven, or of the Lord. For all knowledges there are obtained by means of the senses in the first place, and by reasoning upon them, whereby man can at best arrive only at the facts taught by experience which, when put to their best use, constitute the morality of the natural man, and may be summed up in the phrase, "honesty is the best policy."

By experience also, apart from inspiration, man may learn that communities are more truly and permanently prosperous where the laws respecting honesty and the sanctity of human life are best obeyed, and where each does his duty faithfully in his calling; also that men earn the respect of their fellows by kindness and philanthropy. But all ideas of a life after death, and even more of a heaven where all are in mutual love under the care of their Divine Father, are imaginative inferences only, until by some truly supernatural influence, which can only be from a Divine Source, a spiritual light is thrown on to the sensuous life of man, and his origin and destiny are for the first time made apparent to him, as well as the road which he must travel to attain the heaven provided for him.

This new and higher form of inspiration is spiritual, and is addressed to the three degrees of man's spiritual mind, as the former inspiration was to his natural mind; and, just as this had its ultimate resting place in the sensuous degree, based on the images there formed of objects in the natural world, so this higher inspiration, according to the same universal law of influx, must have its ultimate in which it can abide and rest, whence it can react, based on the sensuous truths of man's natural mind, in such sentences, such words, and even such letters, as most exactly correspond to and represent the spiritual truths they contain. This ultimate basis is the Word in its letter, as written in the original languages, where Divine Truth

rests, as it were asleep, to be revived and awakened whenever the attention of a man's mind is directed to it, seeking for some higher knowledge than any that the world of nature can teach him.

The angels say that the Word of the Lord is a dead letter, but that it is vivified in the reader by the Lord according to the faculty of each individual and that it becomes alive according to his life of charity and innocence, which takes place with endless variety. (*Arcana Cœlestia*, n. 1776.)

That this source of all spiritual inspiration is itself inspired, which follows as a matter of course, can be known only to those who seek to know it from a desire to live according to the laws of heaven; for it is not visible to the sensuous eye or mind of the natural man until he needs to know it for practical purposes and feels his need as a hungry man feels his need of food; for, just as the famous scientist Tyndall searched through the whole realm of nature and "found no evidence of a God," so, the materialist, and the man who prefers the sensual things of his lower nature to the heavenly mansions of the higher mind, can find no evidence of the Divine source of the Word, but sees only the writings of men, who to him seem incoherent, deluded, or simply engaged in transcribing their own tribal history.

It is only by those who have some degree of spiritual insight, or a strong desire for it, that the necessity can be seen of an inspired revelation that shall be the common vessel of celestial and spiritual things, able to effect the conjunction of heaven and earth, to manifest heavenly truths for the instruction of man, which truths are the laws of order in that kingdom, that he should learn as he is born for the heavenly state and destined to live in it for ever (*Ibid.*, n. 1775); its inspiration is seen in the fact that the Word has been sent from the Divine Being Himself, and thus has passed from heaven to earth, where it is accommodated to the human race, who are in earthly and corporeal things; but that in the heavens it is accommodated to the angels, who are in spiritual and celestial things. Such being its quality it is in itself holy, for it contains within what is celestial and divine. (*Ibid.*, n. 8862.)

So far, indeed, is the status of the Word from depending on either the natural or spiritual condition of the men selected to write the actual words, that we are told, (*Ibid.*, n. 5121) respecting most of the revelations of the prophets in the Jewish Church, that they heard a voice, saw a vision, or dreamed a dream; but as they had no perception of what they signified, these were merely verbal or visual revelations; and further, we are taught, (*Ibid.*, n. 7055) that they wrote as the Divine dictated, for the very words that they wrote were uttered in their ears, all of which explains in a measure why the angels call the Word on our earth a dead letter until it is vivified in the mind of a human reader, and why it was absolutely necessary that the words themselves should be inspired in order that they might give out their contents to all who are desirous to receive them for the sake of use.

Accordingly, just as knowledge of this world is addressed and revealed to our natural minds by means of our senses, and thereafter arranged by us into what we call the sciences, all of which is inspired into us as part of the making and development of our manhood, so the knowledge of spiritual things is revealed to us by a higher and more interior thought of what we read in the Word, when we read for the sake of use, that is, to learn and to follow in the road to heaven. But in this case the inspiration, like light from heaven, illuminates the interior sensitive plane of the spiritual mind, which corresponds to the external sensual of the lower natural mind. The distinction is more clearly seen when it is known that the desire to be good and to do good, which means to perform faithfully the use that is our duty for the sake of the good it may do, causes the opening of the spiritual sight to recognize those truths which lead to the desired result, so that "those who do His will shall know of the doctrine."

It is easy to see how parallel the cases are on their distinct planes, for just so did the old ruling love inspire the imaginative faculty to see how best to accomplish its desires, seeking its means, as well as its resulting pleasures, in its own delights instead of the good of the neighbor.

This too is beautifully confirmed by the teaching that the

sensitive and perceptive exist from good and not from truth, unless secondarily, because the influx of life from the Lord is into good (*Ibid.*, n. 3528). This influx is the true inspiration which comes from the Lord whilst man is reading the Word or pondering over the truths he has collected from it. It comes always to the good that is with him, and on the lowest or first plane opened in his spiritual mind it inspires him to obey the Divine commands, to learn the laws of life that lead to heaven; and so to form a conscience that shall be a permanent guide to him. Slow as this process is (for the hereditary and acquired evils must be fought and put off one at a time), and tainted as it is at first with hopes of reward for well doing, pride in the good fight he is making, and in his supposed advancement, yet the inspiration never fails so long as the desire to shun evils exists. And if he passes on to the second degree of spiritual life, and the love of the neighbor grows up to be his chief good, he is inspired and led on by the higher joy and delight of doing good for its own sake without the hope of reward. Then the deeper truths of the Word are opened up to him to form a conscience, where self no longer reigns but the Lord only. When the thrice blessed happy state of the third degree of the spiritual mind is again opened to men as it once was, and still may be in rare cases for aught we know; and the good of perception takes the place of conscience, which then becomes quiescent, as having no longer to refer to truth to find the way to good; then man will be inspired by good to recognize truth and judge of its quality; and then from the lowest sensitive to the highest perceptive he will be inspired to do his Lord's will in his outer life, contented and happy to know that of himself he is nothing and can do nothing, and anxious only to keep his life entirely and without reserve in the stream of the Divine Providence, to act and coöperate with which is his one delight. However unattainable this state and condition may appear to us now, beset with all the cares and anxieties of the natural man, it is well not to lose sight of it, but to believe in it firmly as a far off possibility, whose attainment will, as the New Church increases, become more and more an accomplished fact among men.

All inspiration, then, may be said to be an actuating force affecting the lives of men, but coming through different channels and addressed to the three discrete degrees of life. The first and lowest is merely material and corporeal, received by an influx from the spiritual world common to all animal life, "for man is born an animal but becomes a man." It excites to action those nerves that impel the diaphragm, the intercostal muscles, and the lungs to expand and contract causing the inspiration and expiration of air which vivifies the blood.

The second degree of inspiration is mental, caused by an influx through angels and spirits, associated with man according to his genius and disposition. It flows into the interior sensual degree of his natural mind as a basis; and thence it is received and modified by the scientific and exterior rational degrees. It excites not only artists of every kind to produce their works, but it enables every man to formulate his ideals and design methods for ultimating his ruling love into action and make plans for the attainment of his desires.

The third and highest degree is spiritual and is addressed to man's spiritual mind according to his degree of advancement in the regenerate life, as above described. But because there is nothing in man of his own which could form an ultimate or basis for inspiration from the Divine — man being of himself only evil — the Lord has miraculously prepared the Word to be a storehouse of inspiration, whence he can be inspired to live the heavenly life, for by means of the affections for truth and good that the Lord implants in him in his infancy he can be instructed by truth from the Word, and so led to good, and thus fitted for his destined life in heaven.

That the inspiration of the Word is not in the mere fact of its dictation from a Divine source, but in the living truth which lies concealed within its letter, to be inspired and revived as the life of heaven in man, we are taught in the "*Arcana Cœlestia*," as follows: —

The things contained are Divine and holy by inspiration, but inspiration is not dictation, but is influx from the Divine; what flows in from the Divine passes through heaven and is there celestial and spiritual; but when

it comes into the world it becomes worldly containing those principles inwardly within it. From these considerations it is evident whence and where the Word has in it the Divine, and what is inspiration. (n. 9094.)

Respecting the triad order of inspiration into man's mind, the first and lowest may be considered to be the preparatory stage which makes him a natural man, and although this natural degree is called, and is, the lowest, yet on its education, its reformation, and eventual correspondence with the higher spiritual mind his whole destiny depends.

For the Lord does not reform and regenerate man otherwise than by truths in ultimates which are natural; and from this circumstance it is that such as is the quality of man in the world, such he remains after his departure out of it to eternity; for man in the world is in his fulness, wherefore he can be conceived and born there and afterward be imbued with knowledge, intelligence, and wisdom, and become an angel. To create angels otherwise is not possible. (*Apocalypse Explained*, n. 1087.)

The second degree of inspiration, which is from the Word, prepares him for the highest condition of angelic life to which he can be led without destroying his freedom. And the third is the permanent fulfilment of that life in heaven, for which he has been prepared, and where full inspiration from the Divine is perpetual and eternal.

Regarding the subject from the point of view of end, cause, and effect, the end to be achieved by inspiration is the one great end of the Divine Love, namely, the formation of a heaven from the human race. The operative cause is the inspiring into man from the Divine of those states of innocence, and of affection for good and truth, from infancy to the end of life, which vary in each individual case according to the hereditary tendencies to evil. The good and evil are intended to oppose and balance, so that man may be in a state of equilibrium and freedom to become first a good moral man, and afterward a good spiritual man, under the constant but unseen guidance of the Divine Providence, by means of truths derived from the Word. The result should be the regeneration of the individual, placing him in the society of heaven for which he has been prepared.

T. MOWER MARTIN.

"THE HARMONY OF THE SPHERES."

A STUDY OF THE SPIRITUAL LIFE ON THE PLANETS OF OUR SOLAR SYSTEM.

WHILE for the original use of the idea, "Harmony of the Spheres," we go back to Pythagoras, a Greek philosopher of about 582 B. C., the understanding of what harmony truly is, is given us by the comparatively modern scholar and theologian, Emanuel Swedenborg, of Sweden, who lived from 1688 to 1772. He shows that the perfection of harmony in any group of things of the one kind grows as the variation within that kind increases.

The highest form of harmony there is, so he tells us, is that of the heavens where the multitude of men and women, who have left the life of our world, all alike in their constant endeavor to do the Lord's will, and to be loving and helpful to one another, are still infinitely varied in form of mind and in the degree and particular nature of their affections.

"Individuality" in the sense of distinct human entity is preserved; and, while the angel increases in humility, love and capacity for usefulness, the individuality of his life also becomes more and more marked.

By reason of this law of the perfection of the individual, and the infinite variety it affords, the universal response of all to the laws of heaven (love to the Lord and the neighbor), yields a harmony that is exquisitely full, and sublimely perfect.

A garden with many different kinds of flowers, their colors all blended; or an orchestra, the music of which is made perfect by the inclusion of all kinds of instruments giving all the delicate shadings of tone, and all in complete concord, illustrate this harmony. It is like that splendid panorama which the Divine Artist has placed on His great canvas in the sky of this

world. Written over with stars and planets, a host of heavenly bodies unnumbered; and themselves infinitely varied, it is a picture of that real heaven of men and women.

As the earthly planets in each solar system, while individual and distinct, still move around a particular sun, so the several systems are grouped together into the larger form of a constellation; and the constellations make the concord of the whole physical firmament.

So the individual man or woman in heaven, preserving his individuality, yet forms a part of a family about one central hearth-fire of affection, and the many families having the same kindred form of love are in turn drawn together, by that love, into one social group or society, and these societies make the heavens. Thus the stellar universe may illustrate, in this broadest sense, that sweet unison of the saints.

But as we gaze up into the unreachable and measureless overhead, and behold the stars in their archetypal order, have we before us only a picture, or, at best, a moving picture? Is it all a great mechanical toy? Is this giant thing, this gigantic galaxy of splendor, only a Divine display to awe the night watches with its mystery? Says our teacher:—

For it is an inference of reason that such huge bodies as the planets are, some of which exceed this earth in magnitude, are not empty bodies, created only to be carried and to rotate around the sun, and to shine with their scanty light (*lumen*) for the benefit of one earth only; but that they must needs have a nobler use than this. He who believes, as everyone ought to believe, that the Divine created the universe for no other end than the existence of the human race, and of a heaven from it (for the human race is the seminary of heaven), cannot but believe that wherever there is an earth, there are human beings. (*Earths in the Universe*, n. 3.)

When among the works of this great man, in whom Knowledge and Humility went hand in hand, we find one which directs our thoughts straight to the skies and, with no pressure of argument, but in the gentlest manner, engages our reason to believe with him that every one of the great multitude of luminaries up there is a sun around which are planets inhabited by human beings, why should we doubt the teaching?

The astronomers cannot say him "Nay." They confess that there is no science which pretends to prove the impossibility of such a case. They simply do not know from science that it is so. How could they know from science anything of a subject out of the realm of scientific observation? How could such knowledge come into the thought of man except as a revelation from the Divine Being Himself?

Swedenborg makes no claim to being a discoverer. He did not find out this information for himself. It came to him by a revelation. The Lord God of all life, preparing him to teach men things which men should know, and could not find out for themselves, led this man to see by means of a deeper sight than mankind usually employs. He led him to see "heaven opened," to see that great spiritual world which enfolds not only this earth of ours but the unfathomable region of the stars; to see, as it were the region of spiritual life, spreading out its light like a garment over all the visible universe, veritably the ladder of a new Jacob's dream, by which angel influences are ascending and descending between heaven and all the earths.

He saw a new world, the universe of angels, and their abodes, gathered together in groups like the luminaries of our sky. And he saw, too, that each of these luminaries of our sky was the centre of a group of planets inhabited by human beings similar to those on our earth. He was taught that each centre of light in the angelic firmament answers to a certain centre in a system of planets in this physical firmament. He was shown that when the inhabitant of any planet in any one of these solar systems leaves the life of the body, or as we say, "dies," he is brought into that particular part of the spiritual world which corresponds to his own earth. Each little universe of planets about one centre has, as its counter-universe, a certain part of the heavens. Each individual earth has its counter-world of angelic societies in that part. Each kind of people on the earth has its corresponding society there. Each individual soul has its own home. "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (JOHN xiv. 2.)

In the heavens the perfect whole: among the myriad earths the incomplete arcs. In the heavens the perfect symphony: on the earths the accompaniment, crude yet increasing in concord. And the great curtain of lights in the sky no longer telling a meaningless story. That is what we see. How else could it be true that "The heavens declare the glory of God and the firmament sheweth His handiwork"? For it is only on the tongues of men, in the flesh or in the spiritual life, that His glory can be sung. On the earths men in myriad numbers finding out His ways and seeking His will, and so learning to truly know His name: round about the hosts of angels in the encircling expanse of transcendent glory, raising their hearts and their voices to tell the story of a Heavenly Father's Love. That is the grand antiphony of creation. That is the harmony of heaven-dwelling, and heavenward-turning men and women.

Swedenborg, with his deeper sight opened, that sight which he describes as "seeing with the eyes of the spirit," saw in this spiritual world some of those men and women, who had been inhabitants of other planets in our own solar system. The information which he gives us is all we have about them. Does it draw upon credibility too severely for one to accept all that he says about them? It may seem so to that person who attends to the subject for the first time. But there is a certain power of reasonableness in it all; and at the same time an entire absence of the self-assertive spirit of one who is challenging attention. He writes just as you would expect of one who is recounting real experiences with scarcely a thought of their credibility or incredibility. The mind of even the reader who is unsympathetic with the man must be impressed with the fact that what he says is unexplainable, except as a recital of experiences, which to him were absolutely real.

As the phrase "The Harmony of the Spheres" refers only in a general way to the stellar universe, but particularly to the planets or earths of our own solar system, let us turn our thoughts from the great nation of stars and look at the particular family group of planets around our own star, which is our sun.

The sun has at least eight children, or major planets, and twenty-five grandchildren, or satellites. The four planets in the inner group about the sun, in the order of their nearness to that central orb are:—

Mercury . . .	36,000,000 miles from the sun.
Venus . . .	67,200,000 " "
The Earth . . .	92,900,000 " "
Mars . . .	141,500,000 " "

Of these the Earth has one satellite, the moon; and Mars has two. They are called Phobos and Deimos. They are small, by the best calculation yet made, being seven and six miles respectively in diameter.

Encircling the sun outside of these four planets are four others:—

Jupiter	483,300,000 miles from the sun.
Saturn	886,000,000 " "
Uranus	1,781,900,000 " "
Neptune	2,791,600,000 " "

Of these Jupiter has eight satellites, Saturn nine, Uranus four, and Neptune one.

Besides these eight major planets and their twenty-five satellites, there is a large number of minor planets, more than six hundred, revolving outside the orbit of Mars, and called asteroids.

Says Swedenborg:—

That the planets, which are visible to our eyes, being within the boundaries of this solar system, are earths, may be clearly seen from the following considerations. They are bodies of earthy matter, because they reflect the sun's light (lumen), and, when seen through the telescope, appear, not as stars shining from their flame, but as earths (*terræ*) variegated with dark spots. Like our earth, they are carried around the sun and advance progressively through the path of the zodiac, which motion causes years, and seasons of the year. They likewise rotate upon their own axes, just as our earth does, and this rotation causes days and times of the day. And moreover some of them also have moons, which are called satellites, which

perform their revolutions around their globes in stated times, as the moon does around ours. The planet, Saturn, because it is so very far distant from the sun, has also a great luminous ring, which supplies that earth with much, although reflected, light. How is it possible for anyone who is acquainted with these facts, and thinks them from reason, to assert that such bodies are uninhabited? (*Earths in the Universe*, n. 3.)

Besides Saturn, Swedenborg mentions in this work four others of the seven planets in our system exclusive of the Earth. He does not mention Uranus or Neptune, those which make the outermost swings around the sun. Why not?

Swedenborg lived from 1688-1772. Uranus was discovered by Herschel in 1781, nine years after Swedenborg had passed from this world. Neptune was first identified scientifically in 1846, by another German astronomer, Galle (sixty-five years later, or seventy-four years after Swedenborg's demise). However, it may logically be asked why was not Swedenborg permitted while his eyes were opened to see into the spiritual world, to observe some of these angel men and women from Uranus and Neptune as well as from their five brother planets?

Why should scientific knowledge of this character have been supplied through him? He wrote for another purpose. "It would have given the stamp of credibility to all of his writings," you reply. "Would it?" Scientists would have said: "Yes, by some kind of clever conjecture, this man has made mystical allusions to two hitherto unknown planets and, in a conjectural way only, has anticipated their discovery." But they would have been just as indifferent as they now are to the unfoldment of the system of spiritual truth, the main purpose for which Swedenborg devoted his efforts.

Let us consider, then, the very remarkable things said of the planets which he does include in this particular work, "*The Earths in the Universe*."

We find that in his description of their respective inhabitants, certain comparisons are made either directly or indirectly with the dwellers upon this earth. To illustrate, while the genius of men of this globe is defined as material-minded and external-

minded — “natural and corporeal,” he sometimes calls them; those of the planet Jupiter are described as active on an interior plane of life, which is otherwise called the “imaginative” part of thought. The inhabitants of Mercury are said to be interested chiefly in the memory knowledge of things abstracted from material and terrestrial things; different from our earth life in which interest in material and terrestrial things is dominant. Of Venus it is said that the inhabitants keep alive the memory of material things: and so, in a manner, their minds are supplementary to those of Mercury whose memories are active with immaterial subjects. Of the inhabitants of Mars, it is accounted that they think from affection and practice a life in which the intellectual and the voluntary are joined together. So they live a truly good life, the best of all in our solar system. The people of Saturn are spoken of as very humble and faithful in worship. They are in fact spiritually-minded, that is, they act from motives of spiritual concern; and it is shown that they are not in agreement with those of Mercury who are delighted with mere knowledge of spiritual things. Because of their spirituality these people of Saturn excite opposition also in the people of our own earth who are not developed out of the animal self-hood. Just as in the individual the spiritual and the material man contend with each other, so these principles, found respectively in Saturn and on our Earth, are antagonistic.

Here then are set before us six different kinds of people belonging to our own solar family, including those of our own earth. Do they form a harmonious family, and how?

Of course the kind of harmony which in the thoughts of the ancients these planets or spheres produced, was entirely a physical subject. It had reference to these spheres as great globes whirling through space; and harmony for them meant only musical harmony. We diverge from the old meaning of the phrase, therefore, and seek for a unison of souls of their citizens, rather than of the physical spheres themselves.

To illustrate the kind of harmony now meant, let me refer to the history of the Semitic, or the Jewish people, as a race

living upon our Earth. From their beginning in remote antiquity down to the present, they have changed environment many times, and have exhibited in the various epochs of their existence many different traits of character; but no other race has preserved so well its traditions and its fundamental characteristics. If the pure-minded Semite of ancient times, a sincere follower of the faith, and a Jew in a modern orthodox synagogue, of good heart and mind, were brought together they might disagree in many things, but they would agree on the fundamentals. Going further, if representatives of the best of all the different periods of that race were brought back to earth to live together, although widely separated chronologically, they could dwell together in unity. They would make a "harmony of nations."

May not this agreement of varying kinds or types of mind, because of certain common qualities, an underlying likeness to which we are now referring, — may not this also be called a "Harmony of Spheres?"

Through the elucidation of this subject by the pen of this same Seer, Swedenborg, we have learned that in the beginning of the Semitic history, which is also the infancy of the human race on this earth, there existed men called the "most ancient men," or "church," who were in communication with the angels; who were in the affection of thought; who were very humble, and who worshipped the Lord as the God of heaven and earth. They were not under forms of government, but were distinguished into family and social groups. These things as well as what is said of their manner of speech, are practically identical with what is recorded about the genius of the people of Mars.

Furthermore, this direct comparison is made in the little book we are studying, namely:—"Of all who come from the earths of this solar system, those of Mars are the best, being men not unlike those of the Most Ancient Church on this earth." (*Ibid.*, n. 85.)

After this most ancient period of our earth's history there were

people of a different sort. They were truly wise, their intelligence, transcending that of knowledge acquired through the sense alone, being given to them by revelation. They worshipped the Lord as the Supreme Being. These were called the Ancient or Noachic people, and the description of them agrees broadly, and, in some particulars, very closely, with that of the inhabitants of the planet Jupiter. After telling of the ancient times on our earth Swedenborg says: "These statements have been made in order to show clearly by parallel, what is the state of those who are on the earth Jupiter, and whence they have their goodness of disposition and also their wisdom." (*Ibid.*, n. 49.)

Next in our own earth story come the people of Heber, or Eber, the ancestor of Abraham, and the forefathers of the Hebrew nation. They formed the Hebrew period or church. We gather from the information revealed, that the best of them were gentle and humble in spirit, simple and kindly in nature, and worshipped God faithfully, even intensely, with use of certain forms of worship, or ritual. Abraham, by his complete trust in the guidance of the Lord, his single-minded acts of obedience, even to the offering of his son Isaac on the altar, reflects the traits of character of the Heber children. The people of Saturn, judged by the description, partake of this phase of religious life. They are shown to be not so positively fixed in the love of the heavenly life as are those of Mars and Jupiter; but still they heed the Lord's will and are obedient and spiritual in quality of life.

The Jacob age follows. This is the fourth in order from the first or most ancient times, or counting the Noah period which followed the flood, as the first ancient church, the Heber is the second, and the Jacob is the third after the flood. It is named also the Israelitish and Jewish Church and is what is called a "representative" of a church. This epoch had three divisions, the patriarchal, the national and the period after the captivity, post-exilic as it is called, for the most part a denationalized existence continuing up to the time of Mary and Joseph and the birth of the Lord.

The patriarchs were wanderers and gatherers of riches. Abraham, who is a connecting link between Heber and Jacob, himself migrated from Ur of the Chaldees to Canaan and multiplied his possessions. Jacob journeyed from Hebron to Haran and gained in riches there. And eventually all his sons and he himself went into Egypt, where Joseph was the keeper of the king's store. What is said about the inhabitants of Mercury and their zest for gathering knowledge, for the sake of which they wander about among the inhabitants of other planets, supplies a set of facts which correspond in a striking manner with those belonging to the patriarchal times.

In the second division of the Israelitish history, or that of the national life, they acquired and inhabited the land of Canaan. The best of the people, while performing complicated acts of ritual, remembered constantly Jehovah's care for them, and in all they said and did showed humility and sincerity in worship. The life of the child Samuel and the old priest Eli are examples, and the pastoral of the Book of Ruth furnishes others. But another side of the life of this time showed it to be gross-minded, cruel and brutal. It is interesting to find an account of two corresponding peoples of opposite spiritual nature among the inhabitants of Venus. First, Swedenborg speaks of those who are mild and humane, and who, while in the memory of material things, are still in agreement with the "memory of immaterial things"; that is, whose acts are associated in memory with their deeper meaning. Secondly, he describes those who "are stupid and seek to know nothing about heaven or eternal life, their only care being about their land and their cattle. And some of these are savage and delight in robbery and in eating their prey." He writes:—

That there have been inhabitants of a like brutal nature on our earth, appears from the histories of various nations: also from the inhabitants of the land of Canaan (*1 SAM. xxx. 16*): and likewise from the Jewish and Israelitish nation, even in the time of David, in that they made yearly excursions, and plundered the nations, and rejoiced in feasting on the booty. (*Ibid., n. 108.*)

The succeeding division in the history of Jacob's descendants is that when the Lord was born among that people, out of the House of David of the tribe of Judah. The Jews of that time, we are very distinctly told, were literalistic and dogmatic in their religious practices, and of sensuous lives, having no real religion in their hearts, although there were exceptions among them. The High Priest Zacharias and Elizabeth, Simeon and Anna, and Joseph and Mary are illustrations.

Does our Earth as a whole partake of the qualities of this denationalized chapter in Jewish history, when we put it in the order of the planets? While it would be folly to say that these traits of the Jewish people predominate in our world, still, if we can stand apart and view the life of our earth in comparison with that of the other earths as outlined above, we cannot deny that materialism, absorption in the worldly game of life, and in the pleasures of the senses, are quite the rule. Elsewhere in his writings, Swedenborg shows that the people of this Earth, when all is summed up, are to be so defined; and in his teaching of the unity of the human race, which is called the Doctrine of the Grand Man, he speaks of them so.

The note of harmony running through the description of the inhabitants of these various planets is that on every one their worship is of the one God, the Heavenly Father. This same note is sounded in the history of the Semitic people on our own Earth. They worshipped the one God, Jehovah. This harmony of the planets is deepened and broadened through the acknowledgment by their inhabitants that this one God is the Lord, the Saviour Jesus Christ. The citizens of all the planets do so acknowledge Him. Of the dwellers upon Mercury the following account is given:—

Certain spirits knew from heaven that a promise had once been made to the spirits of the earth Mercury, that they should see the Lord; they were, therefore, asked by the spirits about me whether they recollect that promise. They said they did recollect it; but that they did not know whether the promise had been made in such a manner as to preclude all doubt respecting it. While they were thus talking together, the Sun of

Heaven appeared to them. (The Sun of Heaven which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light which proceeds from it.) On seeing this Sun, they said that this was not the Lord God because they saw no face. Suddenly, however, the Sun again appeared, and in the midst of it the Lord, encompassed with a solar circle: at this sight the spirits of Mercury humbled themselves profoundly, and bowed down.

At that time also, the Lord appeared out of that Sun to certain spirits of our Earth, who, when they were men, had seen Him in the world; and they, one after another, and thus many in succession, confessed that it was the Lord himself; and they made this confession before the whole assembly. At the same time also, the Lord appeared out of the Sun to the spirits of the planet Jupiter, who declared with a clear voice, that it was He Himself whom they had seen on their earth when the God of the universe appeared to them. (*Ibid.*, n. 40.)

Now we are ready to ask the question, What is the place of the people of Mars in the Harmony of the Spheres?

Strange, is it not, that a planet with the name of the mythological god of war should be the home of these lovable exemplars of humility and of goodness? Of them the little book we are studying says:—

They acknowledge and adore our Lord, saying that He is the only God, and that He governs both heaven and the universe; that all good is from Him, and that He leads them; also that He very often appears on their earth amongst them. (*Ibid.*, n. 91.)

On one occasion when the Lord was named, I saw that those spirits humbled themselves more inwardly and profoundly than can be described: for in their humiliation there was the thought that of themselves they were in hell, and that thus they were utterly unworthy to look to the Lord, who is the Holy itself. So profoundly were they in this thought from faith, that they were, as it were, outside of themselves, and in that thought remained on their knees till the Lord raised them and then drew them as it were out of hell, when they thus emerge from humiliation, they are filled with good and love, and consequently with joy of heart. (*Ibid.*)

If we find our Earth and its inhabitants placed as the lowest string in the great harp of Heaven, nevertheless we can hear that it produces the fundamental note. Of the Jews of our Earth came the Saviour made Flesh to dwell among men. Of

the Jews in their degraded, corporeal conditions, to which we believe this Earth corresponds—even of them came forth the Root and the Branch of Jesse, the Son of Man.

In speaking of our Earth Swedenborg says that the Lord came to this Earth, because on this Earth was the written Word. Elsewhere he makes it clear also that the Lord was born among the Jewish people because they had the Word, and were of such a nature that they would keep it intact.

In that very impressive conversation which the Lord Jesus had with the Woman of Samaria, “Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. We know what we worship for *salvation is of the Jews.*” (JOHN iv. 21, 22.)

Once, in the experience of our revelator, the inhabitants of the planet of Jupiter were taught that on our Earth not all are worldly-minded; but that some rise above the sensual, materialistic kind of life. Swedenborg relates:—

They had supposed, that all on our Earth were like those (evil ones who were then present), but they were told that many are not of this character, and that there are also some who think from good, and those who think from good, become angels. In order that they might know that this was the case, there came from the heaven of angels, from our Earth, choirs, one after another, who glorified the Lord together with one voice, and with harmony. These choirs affected the spirits of Jupiter who were with me, with such intense delight, that they seemed to themselves as it were caught up into heaven. This glorification by the choirs lasted about one hour. The delights which they experienced from this were communicated to me, and I was enabled to feel them sensibly. They said they would relate this occurrence to those of them who were elsewhere. (*Ibid.*, n. 61.)

If the Martians have the exalted place in this spiritual Harmony of the Spheres, because of their complete self-humiliation in worshipping the Lord God the Saviour, Jesus Christ, can not we who are trying to become worthy to be of the Lord’s New Church in this world, offer up thankful hearts that this all-essential of our faith is so fully realized by these human souls on our neighbor planet?

But when we think that this Lord, whom they worship, is the Lord Jesus Christ who trod the hills and plains of Galilee, who passed through the streets of Jerusalem, who stood in the Temple, who sat with Martha and Mary at Bethany on our earth, and who now breathes into our lives His holy influence; who made His Word, while in the flesh, a living Word, and is still with us in this Word; and who has now unfolded this great Book of love and life so that we may see Him there — how full our hearts should be with thankfulness and joy! Jesus lived here! To us, to this Earth, “the Lord gave the Word; great is the company of those that publish it.”

Milton's mood of exalted feeling appeals to us as we recall his apostrophe to the spheres:—

Ring out, ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of Heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.

JOHN W. STOCKWELL.

"THE SURVIVAL OF MAN."*

THE keynote of this account of a struggle after the attainment of conviction as to the reality of the life after death by means of investigations akin to those of natural science, may be found in Professor Lodge's statement of the point of view of his friend Mr. F. W. H. Myers, which is also essentially that of the author himself. He says:—

To some, conviction of this kind would be impossible — they are the many who know not what science is. To others, conviction of this kind seems unnecessary — they are the favored ones who feel that they have grasped all needed truth by revelation or by intuition. But by a few here and there, even now, this avenue is felt to be open. (p. 351.)

Those who have attained the heights of spiritual vision by easy paths, who have never lost the simple faith of childhood, who know the way from fairy land to the home of the soul, may be pardoned an attitude of wonder at the sight of men engaged in fierce struggles to scale seemingly inaccessible precipices, when there is a smooth road gently ascending to the summit through flowery meads. But if those who have reached the heights are wise children, they will not seek to discourage these strenuous ones who prefer the rough to the smooth, though they may perhaps be in a position to point out a better road. The climbers will no doubt imbibe courage by following untried paths, and even should the path end in a blank wall, the *courage* will be theirs forever. Only let them beware lest they slip! Without denying the courage of these investigators, and without being blind to some acquisitions of curious experience which are not wholly useless, may I be permitted to point out some of the dangers and shortcomings of this attempt to break down the barriers between the two worlds?

* *The Survival of Man. A Study in Unrecognized Human Faculty.* By SIR OLIVER LODGE, F. R. S. New York: Moffat, Yard and Company, 1909.

The previous services of Sir Oliver Lodge to humanity as a distinguished scientific investigator entitle him to a respectful hearing, even though we can not altogether share his opinion in regard to the use and importance of the present inquiry. The book contains some things which will be of interest to students of spiritual philosophy. Nevertheless, in most respects, the actual knowledge of spiritual things acquired through all this herculean effort seems pitifully small. The shards and shreds of belief in a curious sort of monstrosity, a vague, mechanical sort of continuation of the present existence, which it seems a travesty to label "eternal life," seeks in vain to pose as a vital and perennially useful knowledge of futurity. The belief staggers along like an automaton in which the devotees are striving to maintain a semblance of life-like action by artificial breathing. Visions of "infinite progress" along such lines as these, a picture of all mankind flocking to a feast of fantasy, and striving to enter into life by hanging their faith on the utterances and prognostications of spirit mediums, and the unhealthy out-births of hypnotic tamperings with mind and brain, may lead to a multiplication of insane asylums, but hardly to the advance of spiritual thought. There is a crudeness about this whole investigation, a magnification of the essentially puerile into a noteworthy contribution to science and philosophy, which suggests that the students of "psychic science" are apt to become victims of megalomania. The claim of "discoveries of the very first magnitude . . . by strictly scientific methods, in the region of psychology — discoveries quite comparable in importance with those which have been made during the last century in physics and biology," is put forth; and as though in anticipation of a reëntrance into the bygone age of Egyptian magic, when occult knowledge was supposed to be in the sole custody of an initiated priesthood, we are told that these "discoveries . . . may have to remain for some time in the hands of experts, since perhaps they can not be miscellaneously absorbed or even apprehended by the multitude without danger" (p. 2). As regards the method of investigation, the hint of danger is not

without justification, as we shall see; but was any one ever endangered by genuine truths?

As samples of the "discoveries" which are considered sufficiently harmless to be trusted outside the keeping of experts, the book contains quite a collection of the now tolerably familiar experiments in thought-transference (telepathy), and of experiments with mediums, interpreted mainly from telepathic hypothesis. The proud claim of epochal discoveries made by the Society for Psychical Research, when sifted, narrows down to this one:—

The discovery of a new star, of a marking on Mars, of a new element, or of a new extinct animal or plant, is interesting: surely the discovery of a new human faculty is interesting too. Already the discovery of 'telepathy' constitutes the first-fruits of the Society's work, and it has laid the way open to the discovery of much more. Our aim is nothing less than the investigation and better comprehension of human faculty, human personality, and human destiny. (p. 36.)

It will be agreed that the experiments in telepathy are interesting. That the faculty was known of old and constitutes no modern "discovery" may be seen from 2 KINGS vi, 11, 12.

Somewhat more intricate than the experiments in thought-transference, but not yet involving the more serious invasion of human personality and freedom, is the following incident which is of interest to those who know something of the correspondence of number and form. It is also perhaps as conclusive an example as any that could be suggested of the continuation of a ruling passion in the life after death. The story relates to the answer given to two school girls amusing themselves with a heart-shaped planchette, by a spirit purporting to be that of a deceased Cambridge wrangler, signing himself "Jim." The girls had some knowledge of curve-tracing. One of them had studied conic sections. The other knew the equation of the cardioid, $r = a(1 + \cos \theta)$, and a little about differential equations. This was enough to bring them into conjunction with the mind of a mathematical genius. Asked to give the equation of the planchette, that is, the equation

expressing its outline mathematically, the control instantly wrote

$$r = \frac{a \sin \theta}{\theta},$$

which is the curve of a peculiar kind of cardioid, not commonly set down in the books. As analyzed by Mr. J. W. Sharpe of Bournemouth, the curve consists of

two sets of loops, all passing through the cusp and touching one another there, and all contained within the outer heart-shaped boundary. The loops meet only at the cusp, and there is an infinite number of them. They decrease in area without limit, ultimately sinking into the point of the cusp. (See p. 134, where also the curve is figured.)

The curve has been known for over two hundred years. It was first described by an anonymous writer in the *Philosophical Transactions of the Royal Society* of London (No. 260) in the year 1700, under the title "The Construction of a Quadratrix to the Circle being the Curve described by its Equable Evolution." It is described by the center of gravity of a revolving circular arc equal to θ , and was further investigated by Fontana (*Disquisitiones Physico-Mathematicae nunc primum Editae*, No. ix, Pavia, 1780). The curve, as considered from its spiritual correspondence, appears to represent the life of human affection originating from an infinite source, but obliged to perpetually return to that source for inspiration and restoration. There are two branches, just as there are right and left halves to the heart. The two branches are distinct, yet mutually continuous. The love of good and the love of truth must be conjoined to make one perfect celestial-spiritual whole.*

"A spirit of genuine 'scepticism,' — that is to say, of critical examination and inquiry, not of dogmatic denial and assertion" (p. 3), is rightly emphasized as a desirable thing in such an inquiry as this; but what shall we say (to give only a single instance) of an examination of Swedenborg's wonderful dis-

* Other illustrations of the expression of spiritual principles in mathematical form may be seen in my paper: "A Study in Spiritual Mathematics," in the *NEW-CHURCH REVIEW* for January, 1910.

closures in regard to the life after death, which is confined solely to a repetition of the story of the lost receipt, a story of purely mundane and local interest of so little importance that Swedenborg himself never published it, evidently because his mission was not to gratify mere idle curiosity, whereas the immense store of knowledge in regard to the supposed subject of this work — the life after death — which Swedenborg describes, not from fallacious experiments with half awake trance mediums, but "from things heard and seen," from the testimony of fully opened spiritual faculties, from that *experience* on which alone a genuine spiritual science can be built — all of this is dismissed in three lines with the patronizing words, "The visions of Swedenborg, divested of their exuberant trappings, are not wholly unreal, and are by no means wholly untrue" (p. 343)—words which constitute a wholly misleading estimate of the claims of the greatest master of psychical research who ever lived. To accept only the trivial, while rejecting Swedenborg's magnificent testimony to the reality of a future life, and the full knowledge of its laws and phenomena, is to abandon the substance for the shadow. If the name 'science' is to be confined to only such incidents and explanations as are verifiable by natural means or on hypotheses based on the action of known natural forces, the larger part of the most interesting and important spiritual facts or laws is ruled out of court. There remains a residue of phenomena which lie in the border realm between spirit and matter, which are well worth putting on record and considering in their relation to the laws of matter on the one hand, and to those of spirit on the other*; but these should not be confounded with truly spiritual experiences on which alone a knowledge of eternal life can be founded.

On pp. 122–124, we find an account of an attempt of the purported spirit of Myers after death to reveal through a medium the contents of a sealed envelope, known only to himself and

* See my paper "Current Speculation concerning Phenomena on the Border Region between the Natural and the Spiritual Worlds," in the NEW-CHURCH REVIEW for October, 1909.

placed before his death in the custody of Professor Lodge for this purpose. "On the envelope being opened, however, it was found that there was no resemblance between its actual contents and what was alleged by the script to be contained in it." The failure of this attempt to pry open the gates of the spiritual world seems to have disappointed Professor Lodge. Nevertheless, as some of his experiments with mediums were satisfactory (to him), may we say of such gropings that they are "not wholly unreal"?

Possibly Professor Lodge is more to be congratulated for his failures than for his successes. The larger part of the book given up to a description of seances with spirit mediums shows that the man of science has gone a long way towards the surrendering of scientific caution, and, if he only knew it, of that wise human prudence which a respect for revealed spiritual law inculcates. Courage is an admirable quality, but if people will play with fire, ordinary prudence suggests that they should at least learn the laws of that element. This has not been done. Neither the experience of those who have lost their liberty, often their sanity, through the cultivation of these practices, nor the well needed warnings of spiritual teachers, have any weight here. The constant seeking for the bizarre, the abnormal, the unhealthy manifestations of interference with the ordinary laws of spiritual life, is in evidence in these collections of ghostly occurrences. They do not tend to the uplifting and upbuilding of spiritual life, and, as far as it is possible to give an estimate of their value, the ghostly narratives appear to be a mixture of fantasy and deceit, in which truth is inextricably entangled and lost.

Professor Lodge rightfully insists that real knowledge must breed a missionary spirit, even if its possessor runs the

danger of rebuff and persecution for the publication of discoveries. But even so, it is his business to brave this and tell out what he knows; still more is it his business so to act upon the mind of his generation as to convert it gradually to the truth, and lead his fellows to accept what now they reject. (p. 21.)

Precisely so; and because the New Church possesses a wealth of knowledge concerning eternal life, and has men who are able and anxious to communicate this knowledge to the world, its members have a right to protest against the complete ignoring of its contributions to the special subject of this book. The recognition of the persuasive arts which can be exercised by hypocritical spirits, of the facilities for misrepresentation which are at their command, and of the true significance of that abandonment of human personality, rationality, and freedom which is demanded in spirit intercourse through mediums, will suggest to a judicial mind the very doubtful value of information obtained in this way.

The "Marmontel case" (p. 159) of possible prevision on the part of spirits controlling the automatic writer, Mrs. Verrall, is not necessarily a case of prevision at all, since the control may have arranged in advance to influence the coming actions of Mrs. Verrall's friend by sufficiently powerful means. The possibilities of control to the verge of possession in widening circles, are not pleasant to contemplate; but those who invoke spirits lay themselves open to just such influences, as well as to subtler infection of the sources of intellectual belief or of morality. The present case involved nothing more serious than a journey to Paris, the borrowing of a named book, and the reading of special passages therein under peculiar circumstances — things all of which will appear perfectly harmless; but it is the entering wedge that counts; and if a man can be made to do the bidding of spirits in trifling things, may he not also be led in matters of more vital importance?

The next case relates to a bondage in the spiritual world. It appears that before his death, Mr. Myers made the rash promise that he would return as a spirit and communicate. Although the experiment of reading the sealed letter (contents known only to himself) by the supposed spirit of Myers was a failure, Professor Lodge thinks that the messages which he received from his friend through a trance medium are genuine. They appear to have much of the characteristic personality of Mr.

Myers. Assuming that the appearance of personal identity is the truth, and not merely a piece of good acting by the personating spirit, it is of interest to note that the man of science found on entering the spiritual world that he was more stupid than the other communicating spirits whom he had previously regarded as simple, that he had to have their aid in order to communicate at all, that he did not know how the thing is done, that "it was not he, but neither was it fraud." The spirit of Myers confesses: "I can only think the things, and false things may creep in without my knowing it." He finds that he has undertaken to do more than he bargained. "How easy to promise, and how difficult to fulfil. Make one appeal to them to let me be at rest for two or three weeks." (This through the medium, Mrs. Thompson.) A similar message, purporting to come from the spirit of Edmund Gurney, was received through the medium, Miss Rawson:—

I have come to warn you for my friend to implore you not to let them call him. He gets no rest day or night. At every sitting "Call Myers! Bring Myers"; there's not a place in England where they don't ask for him; it disturbs him, it takes away his rest. For God's sake don't call him. It is all right for him to come of his own accord. . . . What we want for him now is to rise, and to forget the earthly things. He can't help any more. His life was given to it, and that must be the help. He was allowed just to say that he continued. That was his great desire, but it will help nobody that he should be called back and made to hover near the earth. In fact it will only make him earth bound. (p. 306.)

The whole episode, granting it to be true, does more credit to the conscientiousness of Mr. Myers, than to his wisdom, and perhaps no better illustration can be given of the useless and disorderly nature of the whole procedure.

The incident of the reading of appropriate passages from closed books on a library shelf, taken at random (p. 136), is entirely similar to one of the same sort known to me, but whether "Rector" is right in claiming it as a "permission which the great and good God gives us to show you of our power over matter," is perhaps open to doubt. The pious ejaculation:

"To Him be glory. Amen," from the mouth of this spirit is of course calculated to allay suspicion, yet we have Scriptural assurance that the powers of evil are not averse to quoting Scripture upon occasion. I willingly admit that there *may* be exceptional cases when divine permission is given for experiments by earnest men and the equally earnest spirits who are associated with them; also that a blameless and industrious life may afford a certain measure of defence against imposition and trickery. Farther than this general admission of a possibility, it would not be wise to go; and certainly the encouragement of wide spread attempts at spirit communication is to be deprecated.

The normal knowledge of the trance medium (when awake) "has little or no influence on the knowledge shown by the controls" (p. 281). The medium is continually spoken of by the spirits as "the light," owing to the luminous appearance seen around her spirit in their world, where she becomes visible while in trance. The opinion of Dr. Hodgson is quoted that:—

The persistent failures of many communicators under varying conditions; the first failures of other communicators who soon develop into clearness in communicating, and whose first attempts apparently can be made much clearer by the assistance of persons professing to be experienced communicators; the special bewilderment, soon to disappear, of communicators shortly after death and apparently in consequence of it; the character of the specific mental automatisms manifest in the communications; the clearness of remembrance in little children recently deceased as contrasted with the forgetfulness of childish things shown by communicators who died when children many years before,—all present a definite relation to the personalities alleged to be communicating, and are exactly what we should expect if they are actually communicating under the conditions of Mrs. Piper's trance manifestations. The results fit the claim. On the other hand these are not the results which we should expect on the hypothesis of telepathy from the living. (pp. 256, 257.)

This may be accepted as sufficient evidence of spirit communication as the real cause of trance or other mediumship. The facilities for imposture possessed by the controlling spirits, however, are so great that the supposed identifications of com-

municants are extremely doubtful — in fact, as a rule, they may be presumed to be fraudulent. One need not take the spirits at their own valuation, even allowing that the assumed titles of "doctor," "rector," or "imperator" may have had some foundation in former earthly experience.

The controls involved in the present investigation of demonology seem to have been of the cunning or satanic, rather than of the malicious and devilish sort. This is probably owing to the temper of the investigator — a man of intellectual cast, capable of imbibing false doctrines, but not liable to be ensnared by evil passions, as one of the emotional temperament might be. The game is a matching of wits, in which the investigator is allowed to suppose that he is leading, although in fact he is only a puppet in the hands of his mystifiers. Always the goal seems just a little farther ahead. Always there is just enough mystery to lend zest to the performance, and invariably the scent is lost before it becomes too hot. The modern Faust, it is true, does not believe in devils, and his satanic majesty is too polite to show the cloven hoof; but is it possible to arrive at truth out of a mesh of deceit and irrelevance? Perhaps the following significant dream will illustrate the position of the spirit-seeking investigator: I dreamed of being in a furnished room in which was a bust of Minerva, of more than life-size, on a bracket elevated a little above the level of the head. On a projecting part of the wall on the left (that is, on the statue's right), and at a still higher level, near the ceiling, was a huge tiger's head which seemed as if it were a sort of caricature of the bust. I then noticed that the tiger's head was alive, and beginning to feel alarmed, I took up the house cat and told her to drive the beast away, at the same time holding her towards the tiger. Pussy jumped up and scratched the tiger on the nose, and the grim head vanished back into the wall with a growl. But it seemed that the tiger was somehow *in* the wall, and I picked up a pitchfork and thrust it aimlessly into the wall, for there was no means of telling in what part of the wall the beast was, and the situation began to appear decidedly dangerous and even terrifying.

The furnished room represents the earth life. The spiritist investigators desire to proceed circumspectly and scientifically. They will try to act the sly puss and catch the spirits napping, if they can; but what chance have they of succeeding against demon enemies whose facilities for concealment, and whose power, are immensely greater than theirs. The wall of division between this world and the next is of divine ordaining. If any imagine that higher truths are to be obtained from this illicit intercourse than from revelation, they are in a perilous state. Minerva, who sprang fully armed from the head of Jove, is the revealed truth.

To those who may be deceived by the apparently harmless nature of the present narrative, may be recommended the vivid personal experience of one who has penetrated much deeper into the mysteries of modern spiritism. The work entitled "Facts and Mysteries of Spiritism," by Mr. Joseph Hartman, contains a record of the enslavement of a human soul, and of an escape from the snare; but our insane asylums hold many who have not been so fortunate.

There is nothing essentially new in the work of the Society for Psychical Research. The human race has had dealings with sibyls and enchanters in all ages. The modern mediumistic phase, to be sure, is only about fifty years old; but details similar to those given here of the mediumship of Mrs. Piper have been known to the writer from childhood, as they have been known to multitudes of others who have come in contact with spiritism, and their meaning has never been in doubt.

Dr. Wilkinson says:—

Spiritism may break up gross infidelity by demonstrating to sense that persons are bodily persons still, though their once bodies have been put aside, [but] no heed can be taken of the subject by the New Church, for it is at best a set of permitted human exposures, only important according to their truth, which here is of the lowest elements. The manifesting spirits seem to exhaust their mission in showing themselves. That they have heads, and legs, and arms, is the pith of their revelation; a lesson for materialism to learn. For the rest, they talk like common folks, and give out no more light than the commonalty does in general. As well ask your

costermonger the constitution of the natural world, when a Newton is wanted; or about the constitution of the spiritual world, when a Swedenborg is required, as converse with spirits about their opinions.

At only one point does Professor Lodge touch upon an interesting philosophical question, in treating of the subject of clairvoyance, where he suggests that:—

Unknown letters in a box . . . might be read . . . by harking back to the time before they were put in; or, if we assume it possible to see the future also, by looking forward to the time when they were taken out. A fourth dimension of space is known to get over difficulties like this; and an omnipresent time is very like a fourth dimension. (p. 238.)

Neither Swedenborg's nor Zöllner's contributions to the problem of the appearance of space in the spiritual world are mentioned, and the author touches the subject only to drop it.

A full and satisfactory explanation of the phenomena of the entire range of clairvoyant and mediumistic phenomena may not be attainable, but Swedenborg's doctrines of spiritual atmospheres, and of the proceeding spheres of life and thought from every human being, go a long way towards furnishing such an explanation.

The things which are of the interior memory manifest themselves in the other life by a certain sphere from which the quality of spirits is known at a distance. . . . This sphere comes forth from the activity of the things in the interior memory. (*Arcana Cœlestia*, n. 2489.)

Every spirit, and still more every society, is surrounded by a sphere of its own faith and life — a spiritual sphere. By this their quality is known; for it is perceived by those in perception, sometimes at a considerable distance, even when they are hidden and not communicating by thought or speech. . . . This spiritual sphere may be compared to the material sphere which encompasses a man's body, which is a sphere of effluvia . . . and is smelled by keen-scented beasts. . . . There is nothing hidden . . . of whatever a man had thought, spoken, or done, for these are the things which constitute that sphere. Such a sphere pours from a man's spirit even while he is in the body, and his quality is thereby known. (*Ibid.*, n. 7454.)

In this fact resides the reason for the use made of "relics" by the Roman Catholic Church as a basis for the continued influ-

ence of human lives considered saintly. Similar relics are demanded by communicating spirits to assist them to keep in touch with the life and earthly experience of the former possessors of the relics. Something of the individual human sphere lingers in the "touch of a vanished hand" on even the most prosaic of earthly objects which have once been under the spell (Compare Lodge's remarks p. 286-7). But as the desires for earthly gratifications recede, less importance is attached to relics, even when their potency is recognized.

Professor Lodge concludes that "Undoubtedly Mrs. Piper in the trance state has access to some abnormal sources of information, and is for the time cognisant of facts which happened long ago or at a distance"; but the question of how the knowledge is obtained continues to be for him an enigma. He says:—

Is it by going up the stream of time and witnessing those actions as they occurred; or is it through information received from the still existent actors, themselves dimly remembering and relating them; or, again, is it through the influence of contemporary and otherwise occupied minds holding stores of forgotten information in their brains and offering them unconsciously to the perception of the entranced person; or, lastly, is it by falling back for the time into a one Universal Mind, of which all ordinary consciousness, "past and present," are but portions? (p. 239.)

The question needs to be asked in a different form. There is no evidence that "the perception of the entranced person," whether conscious or unconscious, has anything whatever to do with the transaction. The medium's perception is simply not wanted and is expelled altogether. She is not permitted to know what is being perpetrated. Her personality is laid on the shelf, while more subtle, though less conscientious, personalities take possession of her brain and use it as an instrument of communication. The source of the information, clandestinely obtained by these usurpers, is best known to themselves, but a probable source is not far to seek if it be observed that the knowledge relates to the affairs of this world and not to those of the world of spirits. By a law of the spiritual world, the spirits are not permitted to tell what they know about the

other side of the "great gulf." If the rule of silence about home affairs is occasionally broken, it is so only in appearance, for nothing comes of the episode but some rambling nonsense which no one would ever mistake for real information. But in regard to things transpiring in this world which are known to ourselves, or our friends, or which could easily be found out by a little inquiry among people more remote, but still on earth, these denizens of another world can be both loquacious and unanswerable. The secret of this power is an open one, when it is known that to an inquisitive spirit in the world of spirits to whom a door has been opened through a medium, the interior memories, and thence the corporeal memories also, of those present, and even of those not present, but who are in some spiritual connection with the actors (for it is spiritual relationship, and not spatial position which brings presence in the interior life), are as an open book. Facts can be ascertained which the owner of the memory-book has forgotten, although the facts are still there. Swedenborg says:—

The interior memory immensely excels the exterior one, and is circumstanced as are some myriads to one, or as what is lucid is to what is dark; for myriads of ideas of the interior memory inflow into one of the exterior memory, and there produce a general obscure something; hence all the faculties of spirits, and still more those of angels, are in a more perfect state; namely, both their sensations and their thoughts and perceptions. The nature of the excellence of the interior memory over the exterior one, may be evident from examples. When a man remembers any man whose quality is known to him from an intercourse of many years, whether a friend or an enemy, that which he then thinks about him is presented as one obscure thing; and this because he is thinking from the exterior memory. But when the same man has become a spirit, that which he then thinks about him is presented as to all the ideas which he had ever taken up about him; and this because he is thinking from the interior memory. The like is the case with everything. The thing itself about which he knows many things presents itself in the exterior memory as one general something; but in the interior memory as to every single thing about which he has ever procured to himself an idea; and this in a wonderful form. All things whatever which a man hears and sees, and with which he is affected, are (unknown to the man) insinuated as to the ideas and ends into his interior

memory; and they remain in it, so that not anything perishes, although the same things are obliterated in the exterior memory. (*Arcana Cœlestia*, nn. 2473, 2474.)

Hence it is evident that spirits who view the interior memory, can read a vastly more complete record than is open to inspection by the man himself who is not in the state of his interiors. Many remarkable things are also to be known concerning the power which some spirits have of exploring the interiors of others. Apply this to the case of Mrs. Piper's control. With such voluminous sources of information open to him, one fancies "Dr. Phinuit," who did the obsessing, must have sometimes chuckled at the Professor's elaborate precautions to prevent any "thought-transference" from those present to the medium. Doubtless also he did not tell all that the spirits had learned from the exploration.

The methods pursued by the Society for Psychical Research consist largely in the enforcement of certain rules which have been ignorantly adopted with the idea that their observance will eliminate fraud. While industriously plugging up the chinks in their cavern for fear some light may find entrance, they are oblivious to the fact that behind them the sun is shining full into the mouth of the cave. The chief purpose of the investigation seems to have been the evasion, as far as possible, of a certain simple and rational explanation of the facts, which has been labeled in advance "superstition," and is thenceforth set aside to be shunned as a horrible example; and when at last the same "superstition" has to be reckoned with, in spite of all efforts to keep it out, the investigators try to shut their eyes to the breakers ahead. As Dr. Wilkinson has said, "this fear of ghosts is running cold down the back of scientism"; but he also foresaw that—

Science is on the way to all that it now regards as most superstitious. In this connection Swedenborg comes to hand with spiritual experience of an important kind; for he noticed in the other life that those scientists who deny God and worship nature, become magicians after death, and cultivate the black art with assiduity. They work by the perversion of

correspondences, being jugglers in real things. Thus, certain forms allocated together, from the universal life of the spiritual world, have organic functions; and by managing the forms, the influx is determined into definite channels of evil power, of which possession is one. They can make false brains in other people's brains, and so hold the proper mind in abeyance, even in its own kingdom. This is often done here, but mentally only; in the spiritual world it is done bodily also. The Lord came into the world to overrule it. (James John Garth Wilkinson. "On Human Science, Good and Evil, and its Works; and on Divine Revelation and its Works and Sciences." p. 262.)

Heretofore a barrier to the scientific investigation of spiritistic phenomena has existed in a distinct prejudice among scientific men against all things supernatural. Now that this barrier begins to break down, we may anticipate an opening of the flood gates, with consequences which may well call for the outspoken comment and possible remonstrance of those who realize the meaning and trend of the invasion. An alliance between science and spiritism would be a far more serious menace to spiritual life than any of the crude follies of spiritistic seances of the last half century; and the New Church may yet have reason to thank the Lord for that mighty Joshua — James John Garth Wilkinson, whose "*Human Science and Divine Revelation*" rings forth a battle pæan against scientific materialism, and materialistic spiritism.

I am aware that to some the view maintained in this article may seem unnecessarily severe. "What harm," it will be said, "can come from these experiments with disembodied spirits?" The answer is that all judgment of the quality of the individual life belongs to the Lord. In God's good time, we shall, each one of us, be called before His throne of judgment, and the books will be opened — the books of our internal memories, where will be read, inscribed upon the life, those deeds done in the body. Until this day of judgment comes, it is disorderly for any spirit to seek to pry into the interiors of our life. Such prying invasion of the holy place in the soul of another is a usurpal of divine prerogative, and being contrary to the laws

of spiritual life, will only be practiced by the spirits of evil. By such practices, evil spirits come into possession of knowledges to which they have no right, and they thus obtain a power over human souls which they could not otherwise have, and which ought not to be given to them. In the right and orderly association of spirits in and out of the flesh, good offices are mutually performed, but, in general, without any consciousness on the part of man of his indebtedness to his consociated spirits, nor are the officiating spirits aware of their connection with the man on earth, except as a matter of general knowledge. This bond enables uses to be performed without any infringement of individual liberty, or of personal privacy. The association is good and helpful; but the violent breaking of the barriers which separate the two worlds breeds evil and folly, and it leads to *no genuine knowledge of the life after death*. Of helpful suggestions for the conduct of life, of any increased knowledge of God, of heaven, or of the human soul, such researches as these remain utterly barren. As regards their hidden danger, it is sufficiently enforced by the following quotation:—

If spirits were allowed to use the exterior memory, the human race would perish; for every man is ruled by the Lord through spirits and angels; and if spirits were to inflow into man from the exterior memory, man would not be able to think from his own memory, but from that of the spirit; thus man . . . would be obsessed; the obsessions of yore were nothing else. (*Arcana Cœlestia*, n. 2477.)

FRANK W. VERY.

EDITORIAL DEPARTMENT.

WILLIAM HOMES MAYHEW.

JUST as the last issue of the REVIEW was to go from the printer to the binder, word was received that its former Managing Editor had passed suddenly into the conscious activities of the higher life. The first impulse of his associates was to insert a special page bearing the announcement to its readers. But as the *Messenger* would make his passing known even then before we could do it in our quarterly, it was decided that the matter must be deferred until this issue, when due prominence could be given to it and a suitable memorial carefully prepared. Mr. Thomas C. Thacher, who had spent a considerable part of his life under Mr. Mayhew's pastorate at Yarmouthport, where he has a summer home, and who is the leading layman of the New-Church Society there, has provided an appreciative sketch of his Pastor's life and character. And happily Mr. Mayhew's son-in-law, Mr. John C. Moses of Cambridge, by access to his diary and other papers, has been able to fill in the details of an excellent brief biography. The first place in this number is given to them.

The long ancestry of ministers and missionaries from which Mr. Mayhew descended accounts for the many fine traits of intellect and heart which we have learned to love and admire in our friend. The native piety with which he so faithfully continued to attend public worship after he had discovered the inadequacy of the doctrines of the church of the past to meet the needs of his growing intellect; the hungering and thirsting for the truth that could lead into a more spiritual life, and which finally, when found, brought him with such gladness into the New Church; the modesty with which he waited for another to suggest his fitness to prepare for its ministry; the humility and diligence with which he gave himself to this work of preparation; the willing well to others which brought a ready perception of their needs and a quick sympathy in meeting them; the love for

the Lord and trust in His Divine care which made the sphere of his influence one of peace; these are among the qualities which made his work so efficient in the ministry, that he was loved and called upon for services, by the community at large as well as by his own people.

As a theological student he was a classmate and friend of Dr. Theodore F. Wright, the first editor-in-chief of the REVIEW, and in the fifth year of its history he became associated with him in this work. In November, 1898, his name first appears in the record of a meeting of the editors. Four years later, when Dr. Wright went abroad, he was left in charge; and ten years afterwards, when Dr. Wright entered the other life, he became the Managing Editor. This work was always agreeable to him. He had strong literary tastes and he enjoyed the pleasant relations with the scholarly minds of the Church in this country and abroad which his official duties gave. As his strength failed and he found it necessary to curtail his labors, he remarked that he would enjoy giving all his time to the REVIEW; but instead, circumstances led him to give up the managing editorship that he might still serve his parish. He continued, however, as associate editor to the end.

He was especially interested in studies of the other world, and his contributions to the *Helper* on this and kindred subjects were especially valued, not only by our own people, but also for missionary use. Recently a series of four discourses appeared, entitled "The Spiritual World and our Entering It." They are so timely and satisfactory that it was voted at the last meeting of the Massachusetts Association to take measures to secure their publication as a Memorial volume of one whose life with us has always been given with peculiar devotion, as a minister of the New Jerusalem, to leading in the way to heaven, and who is now experiencing what he loved so well to study and to teach.

H. C. H.

THE CONVENTION.

THE various meetings of the Convention commence with those of the Council of Ministers; and they, after the preliminary work of a brief session Tuesday afternoon, are opened with the delivery of the annual sermon Tuesday evening. The Rev. Paul Sperry of Brockton had been appointed to preach this year at the service held in Brooklyn, May 17. Happily he chose for his text the words, "By this will all men know that ye are my disciples, if ye have love one to another" (JOHN xiii, 35). He said: —

This is the Lord's test of discipleship. Few churches have been free from factions growing out of differences of opinion. As the writings of Swedenborg show, the real difficulty is then in the will, each party endeavoring to show itself to be in the right. When a church finds itself in this condition, for the sake of its mission to the world, it should have recourse to the Lord, praying for a fresh influx of brotherly love. For discipleship is not in intellectual assent but in a life of charity. The church is where the Lord is, and where He is there is peace. This requires no compromise of honest convictions, but emphasis upon the Divine test of discipleship.

Nothing could have been more timely and helpful, for the Council had been called upon to consider charges against two of its members in connection with the "Brockton Declaration," and to adjust other matters of order in the ministry. A hearty response to the unfolding of the Lord's words in the sermon appeared in these trying deliberations, and seemed to be carried on into all that followed in the meetings of the Convention itself where final action was taken. In the first instance, when technical objections to entertaining the charges were raised because they had been brought by an individual instead of a constituent body of the Convention, the accused asked for an investigation as a member's privilege. A Committee of three, in whose excellent judgment all had confidence, was appointed, and after careful investigation the report was brought in that the charges had not been sustained. This report was adopted and, through the General Council, who had the same charges under consideration, was submitted to Convention, together with a statement which showed that the minister named was in full accord with the doctrine of the

declaration adopted by the Convention at its last meeting. This was received with great satisfaction, and the one who had brought the charges expressed the hope that the whole question of the unanimous support of the doctrine of the Brockton Declaration by all the members of the Convention might rest here.

The satisfaction in this is deepened by the hope, felt by many, that the question of interpretation of a few passages of Swedenborg's work on "Marriage Love," which has disturbed the Church for so many years, has now been settled, so far as Convention is concerned; and this, without any kind of coercion, by the full and deliberate agreement of its ministers and teachers in studying and understanding the subject as never before. And realizing as we do that this and other matters of interpretation of the writings of the New Church have divided it, thus early in its history, into two organizations, may we not hope and pray that this progress into a unanimity of opinion through deeper study and understanding, shall so extend to all who acknowledge the Lord in His second coming by means of the opening of His Holy Word in the writings of His servant, Emanuel Swedenborg, that there shall soon be but one fold and one organization of devoted workers in His name.

A notable event at this meeting of the Council of Ministers was the recommendation of the Committee on Prayers and Rites that a return be made in our use of the Lord's Prayer to the form given in the Gospel of Matthew, Authorized Version (vi, 9-13). The reasons for this will be found in the part of the report of the Committee which refers to the subject, prepared by Mr. Hoeck, and which we print in the department of Studies in this number of the REVIEW, and in a paper by the late Rev. P. B. Cabell published in the same department of our last issue (Vol. XVII, p. 290). The *Messenger* speaks of it as a suggestion "which will touch the hearts of both old and young," and adds, "We believe the sober judgment of the people of the New Church will approve this innovation in our usage, even though it may cause a feeling of protest at the first."

The report of the Rev. John S. Saul, editor and publisher of the *Messenger*, was received by Convention with marked approval, as has been the case ever since Mr. Saul was appointed to have entire charge of it. A motion to take his annual appointment from Convention itself by committing it to the General Council was lost because it seemed to be likely to result in making the Council in some way an

advisory committee, and in limiting his sole control and responsibility as editor and publisher. This would be a return to an old policy which never proved satisfactory in the past. But this, we understand, was not the intention of the mover, but it was rather to help Mr. Saul in making further improvements. Still the feeling of Convention was doubtless right, that it is wiser to leave the editor in entire freedom in his work.

The report of the Literary Bureau, under the leadership of the Rev. J. C. Ager, shows that this new board of Convention is finding a field of missionary effort through the press, which has not been adequately filled before by the Board of Publication, the Board of Missions, or the Evidence Society, although its work borders close upon them all, and tends to lead them into greater activity and usefulness. The report said that the object of the Bureau is to procure the best attainable missionary material, to arrange for the publication of the same in attractive form, and to employ all commendable means for its circulation. The Bureau is to be congratulated upon its success in finding and distributing so many good things during the past year, notably the excellent review of Swedenborg and his works, by M. W. Haseltine in the *New York Sun*, called out by the publication of the "Rotch Edition." The Rotch Trustees were happy to coöperate in this as a suitable means of advertising their publications. The title given to the neat little pamphlet, "A Great Thinker," was a telling one; and 50,000 copies were distributed by the praiseworthy efforts of the Bureau to raise the money and provide for the work. One result was a great increase in the demand for the "gift-books" by ministers who learned of them from an advertisement in the pamphlet.

And now the Bureau has a plan to bring the "gift-books" to the attention of thousands of ministers throughout the country, by printing 120,000 copies of an abridged edition of the "True Christian Religion," containing an advertisement of them, and mailing a copy to every Protestant clergyman whose address can be ascertained. It is hoped that half the cost will be borne by the Jungerich Trustees and that the balance can be raised by private subscriptions.

This gives only a partial idea of what is being accomplished by this new enterprise. Valuable articles by Mr. Whitehead and Mr. Stroh have been reprinted from the *NEW-CHURCH REVIEW*, and mailed to specialists who would be interested in them; and the clip-

ping sheet, in charge of Mr. Broomell, has rendered effective service through the newspaper press. The Bureau is certainly entitled to the appreciative support of all who wish to have the teachings of the Church brought to the notice of the world by up-to-date methods. It should not be forgotten that it is one of the fruits of the efforts of the General Council to give to Convention a policy of more aggressive usefulness.

But we would not seem to ignore the excellent work being done by the long established methods of Convention as shown in the reports of the Boards of the Theological School, of Missions, and of Publication. From the last named we have a new edition of the "Magnificat," which was used for the first time at the services of Convention Sunday.

We owe it to the Committee on Program and to the New York Association as most generous hosts, to say that this seemed to be one of the happiest, most orderly, and most useful series of meetings that the Convention has ever had. A fresh influx of brotherly love seemed to be descending from the Lord, giving joy to the work, which was done with rare promptness. And a peculiar delight seemed to fill the many social occasions so beautifully provided.

H. C. H.

THE NEW-CHURCH IDEA OF GOD.

THE idea of God is universal. Swedenborg says: "There is a universal influx into the souls of men that there is a God and that He is one" (*True Christian Religion*, n. 8). Accordingly, "there is an internal dictate with every man that there is a God and that He is one" (*Ibid.*, n. 9). He says also: "Human reason is able to perceive that there is a God and that He is one" (*Ibid.*, n. 12). But as to what this one God is, men differ for the reason that this influx takes conscious form in the contents of man's mind and is variously modified thereby (*Ibid.*, n. 11). In other words deficiency of knowledge has led men to form various ideas of God and to believe in many Gods. (*Ibid.*, n. 24.)

The importance of the idea of God becomes evident when we reflect that it is by means of this idea that the thoughts of man are turned towards God and the mind is opened to receive influences

from Him. It is the idea of God that determines man's future state of existence to all eternity — not the fact that he will or will not exist to eternity, but the quality of that existence. "The idea of God makes the inmost of the thought of all who have any religion" (*Divine Love and Wisdom*, n. 13). "Upon a just idea of God is founded the whole heaven and the whole church upon earth, and in general all religion; for by this idea there is conjunction with the Lord, and by conjunction light, wisdom, and eternal happiness" (*Apocalypse Revealed*, Preface). "All in the heavens have their places allotted them according to the fulness and clearness of their idea of the Lord" (*Apocalypse Explained*, n. 957). The thought of *one* God opens heaven (*Ibid.*, n. 1097). The thought of God as Man opens heaven. Thought about the Lord as the God of the Universe opens heaven. The mere thought that there is a God, and that the Lord is God opens heaven, but only a little. In proportion as his thought becomes more true, more full, and more just, he comes into the light of heaven (*Ibid.*, n. 1098). The man who only thinks that God is and knows nothing about His quality is like the man who thinks that the Word is, and that it is holy, but knows nothing of its contents.

The idea of God lifts the mind of man to the contemplation of the Supreme Being. Into this idea all that is richest and most precious in human experience is collected, and there organized, purified, and exalted. In and through this idea the Divine life enters into human life and operates.

If, then, our idea of God is of such momentous importance, it is certainly a part of our religious duty to make use of every opportunity for getting the clearest and most complete idea attainable.

The idea of God has had a long history — a history which recalls the deepest struggles and the most violent conflicts of the human race. In the course of this history, the idea developed, with many vicissitudes, more and more in definiteness and to greater and greater wealth of content. The idea of God is most completely set forth in the Hebrew and Christian Scriptures, though among the Greeks it attained sublime heights of intellectual elevation, as it did also among the Hindus.

Among Christians, the idea developed under a very complex set of conditions and forces. The simple Christian idea impressively presented in the person and teachings of the Lord, developed gradually, mainly on the basis of the Hebrew Scriptures, but also in the

context of Greek philosophy and Roman civil and moral life, until at last it took authoritative form in the Nicene Creed. In this form, it has come down through the middle ages and through scholasticism to our day. Meanwhile a long line of philosophers have been at work, especially since the time of Spinoza, recasting the idea and making it over in conformity with the demands of reason and the general characters of experience.

In the New Church the idea of God is from one point of view the culmination of historic development. From another point of view, it is the outcome of a new revelation. From still another point of view, it is the product of a re-interpretation of the Hebrew and Christian Scriptures.

At the present time, there is much in common between the New-Church idea and that which modern philosophy has on the whole formulated. In fact it is a question of great historic interest just how far Swedenborg has directly or indirectly influenced modern philosophy in this respect. Modern philosophy conceives God as immediate and absolute experience, and experience itself as, in essence, love and wisdom. It cannot be said that this conception is entirely new, for it would be a very easy matter to find the elements of it in Plato and Aristotle, but no doubt the conception is more systematic, more definite, and richer in content now than at any former period of history.

The distinctiveness of the New-Church idea of God rests upon the emphasis with which it asserts (1) that God is Man, and (2) that Man is love. In this general form, of course, the idea is not precisely new. For it is common doctrine that God is a person and also that He is love. But in New-Church theology, the notion of man, as well as the notion of love, acquires new characters.

To begin with, love, in our view, is the substance of the universe, and not merely a character, attribute, property, quality, or function of something else. It is that out of which all things are made, which owns all the properties, powers, activities, and qualities of existing things. Love is not the function of something which is the substance, but it is itself the very substance which exercises the function. As Swedenborg expresses it, love is the esse, the subject, the itself. In short, substance is love and love is substance. This cuts the ground from under materialistic and metaphysical realism. It commits us unreservedly and unqualifiedly to the philosophy of spirit. If we

ask what is *that* which *is* in and of itself, the answer is, love. If we ask again, what is love? the answer is, love is that body of experience which each one *knows himself to be* inwardly. The body of experience which each one knows himself to be is precisely what we mean by *man*. This body of experience is the human form which we are taught is the image and likeness of God. God is the absolute and perfect form of this experience and so He is the absolute and perfect Man. The proposition, love is substance, gets a new meaning when we turn it round and say substance is love. In the latter case, the notion of substance is spiritualized whereas before we were in danger of materializing love.

It is just at this point that the New-Church idea is distinctive, for it refers us not only to the substantial nature of love, but also with special emphasis to its spiritual nature as conscious function. Accordingly the nature of love is expressed, not only in moving, acting, willing, and striving, but also in seeing, knowing, understanding, and being wise. The deepest analysis of love is that which Swedenborg sets forth in his doctrine of end, cause, and effect. In this doctrine, love is described as a self-projective, self-representative, self-realizing system. It is the primal impulse of love to project itself and it sees itself as a given state projected as an end, and moves towards that end. It is self-representative in that it sees its own nature and its fulfilment represented in the end proposed. This self-representative function of love is so important that we give it a special name; we call it wisdom. It is plain from this point of view that love and wisdom are not separate functions. They do not exist apart. One is of the other, as Swedenborg says. They constitute a distinct one.

Therefore, instead of saying merely that God is love, we may say more specifically He is love and wisdom.

Here, too, we are, in general, still on historic ground. Omnipotence and omniscience have ever been the two constant and fundamental characters of the Divine nature. The more elevated the conception of God, the more these characters have tended to become spiritualized and to constitute the Divine essence as love and wisdom.

It is fair to say, however, that not until Swedenborg was this spiritualization made complete. With him, love and wisdom are no longer attributes of God, but they are His essence. God *is* love and wisdom. Love and wisdom constitute the Being of God. We fail

to tell the precise truth when we say, God is a Being who is loving and wise, even infinitely loving and wise. His Being *is* love and wisdom. Love and wisdom are the *very* substance and form of His Being. The very word 'being' means love, and the very word 'existence' means the existence of love that is wisdom.

The whole point here is that we must rid ourselves of the idea of an ultimate *materia substratum* of existence, and of any conception of an ultimate form of being which is not spiritual. In other words we must give up our common-sense realism whether materialistic or metaphysical, and must pass over definitely and consistently to the spiritual point of view. It is necessary to insist on this point both in justice to Swedenborg and in vindication of the distinctiveness of the New-Church idea. We habitually, from motives of convenience, think in terms of materialistic or metaphysical realism. We think of ourselves as bodies or organisms exercising various functions—among them that of consciousness. We think of ourselves as beings first, and then of love and wisdom as attributes or functions of our being. But this is not the spiritual way of thinking. It is directly contrary to Swedenborg's teachings. (*Apocalypse Revealed*, n. 611.)

We must accept once for all the conception that God *is* love and wisdom, and not merely that He *has* love and wisdom. We must take our stand upon love and wisdom as the very and only substance and form. The modern philosophy of idealism comes to our aid here, and gives us a very serviceable vocabulary as well as an appropriate system of conceptions. The idealistic conception of experience and a whole of experience, an absolute experience, are valuable conceptions for our purpose and use. The idealistic conception of God as a person is also valuable.

But the New-Church idea of God as love and wisdom carries us beyond the generalized forms of idealistic philosophy. Not only do we say with idealism that love and wisdom are in form man, but we say that men, like angels, are loves and wisdoms (*Arcana Cœlestia*, n. 4735). Every man is his own particular form of love and wisdom, and the love and wisdom which he *is* make the whole man. As the image and likeness of God he gets this nature and form from God who *is* love and wisdom in the highest and absolute sense.

L. F. H.

CHRISTIAN SOCIALISM.*

"*THERE* is a tide in the affairs of men," and there are not a few indications that the present time witnesses an ebb tide in the life of religion. That something is wrong is the general consensus of opinion in public and private discussions. There is world-wide expression of the need of change. The multitudes of India and China, as well as of Christendom and Islam, surge uneasily and ominously against their barriers. The sounding of the sea, presaging a storm, is heard in all lands.

Material prosperity may bring temporary quiet, yet even in our own land we have a commission inquiring into the cause of the high cost of living, and the increasing burdens placed upon the people, in spite of unexampled progress in invention and development of resources; while in Russia the stern hand of repression of liberty by the autocracy brings its harvest of suicides and general misery.

Political and economic causes undoubtedly contribute to the condition of inequality and suffering (here outlined only in the most summary fashion); but to reach the real origin of these woes, we must ask of the source of the life of society in its multitudinous ramifications, and of the evils which threaten it, and this source we find in the condition of society in respect to the life of religion. Though we have boundless resources, favorable seasons, knowledge of nature, and a high development of the arts of civilization, these do not bring satisfaction, if love of luxury, the appetite for self gratification, the worship of riches, on the one hand, and indolence, wanton destructiveness, and viciousness, on the other hand, pull down almost as fast as it is raised, the temple of free institutions which we are trying to build. Those who look at the deeper symptoms will not be deceived by outward appearances of prosperity.

The Divine remedy for all ills, whether public or private, is con-

*NOTE. Owing to the death of Mr. Mayhew, Professor Very has kindly assisted in the editorial work of this number of the REVIEW. He assumes personal responsibility for this editorial, which does not, in all respects, represent the views of the other editors.

tained in the precept of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (MATT. vi, 33). What is this Kingdom of God, and how does its justice differ from that now administered in the name of law and order? While it is of the spirit, it seeks to descend to earth. Our prayer is ever: "As in heaven, so also upon the earth."

It is now nearly sixteen hundred years since the first and only attempt, which the world has ever seen, to realize the ideal life of the kingdom of our Lord and Saviour Jesus Christ perished. During the first three centuries of our era, a noble band of saints and martyrs, having first overcome the loves of self and the world, went forth as pictured in the Book of Revelation, "Conquering and to conquer" (REV. vi, 2). They had been educated by contact with the terrible evils of their age to conceive a horror for the iniquities by which they were surrounded. The cruelty, licentiousness, and reckless extravagance of those in high places; the brutal exploiting of a multitude of slaves, ignorant, superstitious, bestial; a theology so debased that a high minded man, like Lucretius, could find no better way of serving the cause of truth than by denouncing all 'religion' (as known to him) as a delusion; this all prevailing life of the Roman world hung over mankind like a terrible nightmare. It was out of this whirlpool of iniquity that the infant church was rescued; and for a time it lived its life, apparently nourished by the persecutions to which it was exposed. The early Christians certainly learned the meaning of their Saviour's blessing upon the persecuted; nay more, they learned the hardest lesson of all — to rejoice when all earthly satisfactions seemed farthest removed. Must it be that the only way in which we can be released from self-love is through suffering? Certainly, the downfall of the Apostolic Church came when persecution was removed, and from being the refuge of the oppressed, the corrupted church became in turn the oppressor.

We naturally shrink from suffering. If it be necessary for the world to pass through the birth-throes of a last great revolution, before "the kingdoms of this world" shall become the kingdom "of our Lord and of his Christ" (REV. xi, 15), we can but pray with the anointed One that the cup may pass from us; yet joining with Him in the ascription: "Nevertheless, not my will, but thine be done" (LUKE xxii, 42). There are not wanting signs that the last strongholds of the organized love of self — political dominion, entrenched

private privilege, materialistic thought, and the evils and falsities that follow in their train — will not yield without a herculean struggle. Perhaps a majority of mankind on this earth looks upon material prosperity and personal ease as the highest good. How can the Gospel of the Lord Jesus Christ who came “not to be ministered unto, but to minister” (MATT. xx, 28), be received, and the fulfilling of its precepts make progress in a world of mammon-worshippers, with the church’s own leaders content to be among those who sit in high places, and “love the uppermost rooms at feasts” (MATT. xxiii, 6)? Humanly speaking, the question is not easy to answer; yet as a token that a new life is pressing for admission into the churches, as an expansion of the buds upon the fig tree (MATT. xxiv, 32), we may note the increasing evidence that there is an awakening of interest in social problems in church circles, an interest other than that mis-called “charity” which is content to dole out a scanty alms to cloak the disasters of a social crime for which the church is in part responsible. All external life is the outcome of an inward urging. If the inward urging is weak and vacillating, content to wink at perversions of teaching and moral delinquencies, the wolves of faithlessness and violence invade the sheepfold.

That such a body as the Anglican Conference was willing to go on record in support of resolutions favorable to Christian Socialism, is cause for thankfulness. Without pretending to prejudge the direction which efforts for social amelioration should take, and without attempting to father any particular schemes of social reform further than to wish them well, and to encourage a variety of experiments in this direction to the end that instruction may come from first failures, and that an orderly gradual progress may be made, we note the publication of a series of articles on Christian Socialism now running in the columns of *The Christian Socialist*. It is illuminating to find that men of so many different minds as regards details of belief, are so generally in accord in regard to the laws of life which should inspire the next step in social progress.

It has become almost a matter of common knowledge that the leaders of the socialist movement hitherto have been largely hostile to the organized Christian church. By their teachings, these leaders have spoken “a word against the Son of Man” (MATT. xii, 32), yet they may have been loyal to the Holy Spirit — to the spirit of love and kindness, and universal justice. If the church itself has been

partly to blame for the antagonism, a removal of the cause ought to do much towards restoring at least an attitude of tolerance. Is it too much to hope that a more rational theology may also reconcile the conflicting views?

With the end of publishing the good tidings of an effort to combine diverse bands of Christian workers in a common good cause, wherein there may be opportunity for the casting away of the obstructing errors which have hitherto impeded progress, we note that the *Christian Socialist*, published at Chicago, Illinois, and now in its seventh volume, with its motto: "The golden rule against the rule of gold," has, for several years, been issuing special editions in which socialist workers and teachers in various branches of the Christian Church, and including now the New Church, have been asked to contribute their personal views on the subject of socialism.*

In the New Church, as in other churches, we have frequently to note the difficulty of getting people to appreciate a new point of view. The socialist propaganda feels the same need. It is necessary to use language which, to those who hear it for the first time, comes with a shock (to their old prejudices). People must be shaken up before they will wake up and come out of their shells. Acknowledging this fact of human nature, we may be prepared for certain methods of work or address, and for aspects of truth which are different from our own, but not on that account to be condemned.

Take, for instance, the following excerpt from "Socialism: Practical Christianity," by Rev. Percy Dearmer, of the Church of England:—

Christ was born in a stable. He came as a working man. He worked at His own trade till He was thirty; and then, choosing other workmen as His companions, He tramped about the country as one that had not where to lay His head; and, after three years, He was executed by the law of the land, because He preached revolutionary doctrines, which the common people "heard gladly," and because, while blessing the poor, He constantly denounced two classes — the respectable religious leaders and the rich.

The gospel of work is repugnant to quite a number of people; but this picture comes close to multitudes who are struggling to keep the

* We note the following issues in this series: Protestant Episcopal Edition, March 1, 1907; Methodist Special Edition, Sept. 1, 1908; Catholic Special Edition, Jan. 15, 1909; Lutheran Special Edition, Dec. 1, 1909; Swedenborgian Edition March 15, 1910.

wolf from the door. The language lacks the oily smoothness of Sir Edwin Arnold's poem with its adaptation of the Gospel of Christ to suit the taste of the luxurious, but it gets down very near to bed rock.

Edwin Heyl Delk, in his book entitled, "The Church and the Social Crisis," says: —

To-day the church stands face to face with the great body of the artisan class estranged from organized Christianity. A vast sea of poverty and crime moves restlessly and threateningly about the church. Some of the most hated members of the gigantic corporations sit in her pews and give color to the type of sermons preached. The vision of one family in Jesus Christ has nearly perished in many congregations. The world idea of the kingdom of God seems a utopian dream to the so-called practical man.

Rev. C. A. Wendell, of the Lutheran Church, speaking of "the fundamental principle upon which all modern business is conducted: . . . to get as much as possible for as little as possible," asks, "Is there a capitalist on earth who *can* obey [the two great commandments] except in so far as he defies the whole tendency of the system?"

St. Jerome, a typical early Christian Father, condemned the excessive accumulation of private property, and said, "Opulence is always the result of theft, if not by the actual possessor, then by his predecessors."

Rev. Hiram Vrooman, Pastor of the Church of the New Jerusalem at Providence, holds that while

so long as economic conditions give me an opportunity to loan out any cash that I may have for investment at interest, and so long as my immediate conditions or circumstances may be such as to create the need of my borrowing money at interest, it is morally legitimate and right for me either to take interest or to pay it, [yet] it is the business of the Christian to attack these evils in the social order by destroying the opportunity to loan at interest and the need to borrow at interest;

and he endeavors to show the folly and absurdity of our legal financial system which necessarily "must result in failures and losses and bankruptcies on the part of countless thousands because . . . human labor can not create the supply demanded by *continued* interest."

Swedenborg's doctrine of the Grand Man would seem to justify the use of larger funds and exceptional opportunities on the part of those who perform higher uses in the community, so long as they are in those uses, and for the sake of their performance, just as the

heart and brain receive a superabundance of the richest blood, which is necessary for their all-important functioning; but upon the cessation of the use, society's debt is paid, and no one has a right to live sumptuously and in idleness upon the proceeds of the labors of others. As the economic laws of the land, according to Swedenborg, are the garments of society and "may be changed at pleasure" (*True Christian Religion*, n. 55), "it is high time," says Mr. Alfred J. Johnson (in the *New-Church Quarterly*, Vol. I, p. 29), "that our modern society ordered a fresh set of economic garments — its present ones never were becoming, and are now disgracefully dilapidated and out of date;"* or to change the figure and complete the lesson in the words of the Master, since socialism is both a new doctrine and a new mode of life, "new wine must be put into new bottles, and both are preserved." (*Luke* v, 38.)

We are still in the experimental stage. Our loyalty must be to a method and a mood, and not to an accomplished fact. America, though starting out with the good intention of testing all things, has already become somewhat stiff in the joints. Her rulers are apt to suffer from the paralysis which follows undue respect for precedent. The masses of the people are not yet delivered from "The Great Fear" of which James Oppenheim writes powerfully, though lugubriously, in the *American Magazine* for June, 1909.

The definition of "charity" for the New Church includes the whole of our duty to our fellow men; and Swedenborg's summary and definition of the "common good" in "Doctrine of Charity" (n. 79), seems to be a concise statement of a doctrine which is capable of ultimation in a form of Christian Socialism.

* The opposite view was presented by George Sale in the April number of the same *Quarterly*, in an article entitled, "New-Church Sociology not Socialistic." — EDITORS.

FRANK W. VERY.

DR. SEWALL'S STUDY OF LITURGICS.

THE Rev. Arthur E. Beilby, of Manchester, England, to whose review of the Bryn Athyn "Liturgy" Dr. Sewall refers in his article, "A Study of Liturgics" (NEW-CHURCH REVIEW, Vol. XVII, p. 222), in a letter received as we are going to press, calls attention to two errors: —

1. Dr. Sewall says: —

The historical equipment of Mr. Beilby as a liturgical critic may be judged of by his commenting on some of the hymns as "quite new" to him, and "charming as they are novel"; among these being the hymn, "Fierce was the wild bellow," familiar to us for sixteen years as No. 343 in our "Magnificat," — a hymn to be found in nearly all English Hymnals, and translated by Neale from the ancient Greek hymn of Anatolius of the Eighth Century.

Mr. Beilby says: —

Having carefully gone into the matter I find that the verses referred to are contained in exactly *one* English hymnal — of those, that is, that are of any repute or publicity; of others I know nothing. The hymn is not in the "Ancient and Modern," it is not in the "Bristol" (which of course is mainly a tune book), it is not in "Sullivan," it is not in the Wesleyan collection, it is not in the "Congregational Hymnal," it is not in the "Scotch Hymnary," and, needless to add, it is not included in our Conference compilation. I speak in each case of up-to-date editions. It is to be found, however, in the "Baptist Hymnal"; and that is the sole exception. I am told by a Baptist minister that the hymn in question is hardly ever sung, there being no popular tune. Another friend, an expert in hymnology, never heard of it.

2. Mr. Beilby adds: —

Another point, Dr. Sewall quotes me, or, rather, misquotes me, as saying of the "Academy Liturgy": "It is a *product*. It is the last result of complexity and the highest form of art." Again only a simple denial is called for. It is sufficient to say that I never wrote anything so extravagant of the Bryn Athyn missal, or of any other human production."

Dr. Sewall is just starting, or has already gone, to attend the Swedenborg Conference at London, so we cannot consult him about this; but it seems only fair to Mr. Beilby to print these extracts from his letter, at his request.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE TRANSLATION OF THE LORD'S PRAYER.*

WE are all familiar with the differences in the translations of the Lord's Prayer used in our Book of Worship and in the Authorised Version. They are four in number, namely: —

- 1, 2. Authorised Version. Our Father *which art in heaven*.
Book of Worship. Our Father *who art in the heavens*.
3. Authorised Version. Thy will be done *in earth, as it is in heaven*.†
Book of Worship. Thy will be done, *as in heaven, so also upon the earth*.
4. Authorised Version. Forgive us our debts, as we forgive our debtors.‡
Book of Worship. Forgive us our debts, as we *also forgive our debtors*.

The question now arises: Are the alterations in our Book of Worship essential to preserve the true meaning of the prayer?

1. The first alteration is quite unimportant. The relative "which" was at one time applied to persons, but is not so used in modern English. It is probably better therefore to follow the present usage and keep to the "who," even though the "which" has been retained in the Revised Version. It is one thing to keep archaic expressions in the Bible, but somewhat different when used in our forms of worship. Here it is preferable to follow colloquial English as far as possible.

* From the report of the Committee on Prayers and Rites, a study prepared by the Rev. L. G. Hocek for the Committee, and read to the Council of Ministers, in Brooklyn, May 11, 1910.

† Revised Version, *as in heaven, so on earth*.

‡ Revised Version, *as we also forgive our debtors*.

2. Should we have "in heaven," or "in the heavens"? This is a difficult question. The word *οὐρανός* is used 285 times in the New Testament, 215 of these being in the Gospels and Book of Revelation. In the Gospels it appears in plural and singular as follows:

	Plural.	Singular.
Matthew	56	28
Mark	6	14
Luke	5	33
John	0	19

and only once in the plural in Revelation.

From its use in the singular and plural it is very difficult to determine exactly the distinction that is intended to be drawn between the two. This is particularly so, inasmuch as both are used in passages that contain the same thought. For example: The Lord said to Peter, "Whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens" (*ἐν τοῖς οὐρανοῖς*, — MATT. xvi, 19). But to the twelve He also said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (*ἐν τῷ οὐρανῷ*, — MATT. xviii, 18.)

Again the plural is used in MATT. iii, 16, 17, and the singular in LUKE iii, 21, 22: "The heavens were opened . . . and a voice came from the heavens" — at the baptism. The plural occurs in MATT. v, 12, and singular in LUKE vi, 23: "Great is your reward in the heavens" — "in heaven." Like phrases occur in MATT. xxii, 30, and MARK xii, 25, the former in the singular, the latter in the plural. The same verse in MATT. xxiv, 36, and MARK xiii, 32, differs in the plural and singular use of the same word. (Compare also MATT. xxiv, 31, with MARK xiii, 27.)

The exclusive use of the singular in John's Gospel and Revelation is worthy of remark. It is also remarkable that the word "heaven" in Revelation is used specifically for "the superior heavens" (Apocalypse Revealed, 260), "the lowest heaven" (*Ibid.*, 290), "man's interior understanding" (*Ibid.*, 335), "the Lord's spiritual kingdom" (*Ibid.*, 389), "heaven and the church" (*Ibid.*, 520), "the former or imaginary heaven" (*Ibid.*, 548), and "the angelic heaven" (*Ibid.*, 475). Probably the singular takes the concept of the entire heaven or a part of it as a *whole*, while the plural points to the individual

parts of the whole,—two kingdoms, three heavens, innumerable societies, or separate angels. The differentiation is one in thought alone, and not in essence.

As to the translation of the singular and plural by Swedenborg, an examination of passages shows that he is not strict therein. For example, he translates ἡ βασιλεῖα τῶν οὐρανῶν in MATT. iii, 2; iv, 17; and x, 7 by *Regnum Dei* (*Apocalypse Revealed*, 749, 839; *True Christian Religion*, 113); φωνὴ ἐκ τῶν οὐρανῶν in MATT. iii, 17, by *vox e cælo* (*True Christian Religion*, 164, 342; *Brief Exposition*, 32); τὴν βασιλείαν τοῦ θεοῦ in MATT. vi, 33 by *regnum cælorum* (*Apocalypse Explained*, 684, 1193; *Arcana Cœlestia*, 9184, *True Christian Religion*, 416; in *Apocalypse Explained*, 684 this *regnum cælorum* is explained); ἐν οὐρανῷ in MATT. vi, 20 by *in cælis*, (*Arcana Cœlestia*, 10227) and ὁ πατὴρ ὁ ἐξ οὐρανοῦ in LUKE xi, 13 by *pater in cælis* (*Apocalypse Explained*, 256). It is true that in most instances *οὐρανός* is translated by *cælum* and *οὐρανός* by *cæli*; but the exceptions are many.

The best explanation I could find of the plural occurs in *Arcana Cœlestia*, 8328, where he says, “The Lord many times speaks of the *Father in the heavens* and then is understood the Divine in heaven, thus the Good which is heaven. [Note the explanation in the singular.] The Divine in Itself is above the heavens, but the Divine in the heavens is the good which is in the truth proceeding from the Divine. This is understood by the Father in the heavens. The Divine in the heavens is the Good which is in the Divine Truth that proceeds from the Lord, but the Divine above the heavens is Divine Good Itself.”

After a careful consideration of all these things it seems reasonable to admit the translation, “Our Father, who art in heaven,” for devotional purposes, but keep the word “heavens” for the translation of the Bible. This is in harmony with the accepted use of the word “Lord” in our Book of Worship, but general desire to have the same word translated “Jehovah” in the Sacred Scriptures. There is a difference in the two uses. The more general term is better suited for devotional exercises, where the mind does not enter into particulars; and the more exact translation for Scriptural reading.

3. The third petition of the Prayer is certainly more readily grasped when worded, “Thy will be done on earth, as in heaven.” The order of the words in the Greek is, “Thy will be done as in

heaven, so upon the earth." There is no more reason for retaining this order than for saying "the will of thee," or "Father of us." "The will of thee" is the true order of the words in the original, but is not good English. The Greek language does not lack a word for "Thy." Yet, by common consent, we translate "the will of thee" by the words "Thy will," because it is idiomatic English, and the other is not. So with the order of the words in the petition; "Thy will be done on earth, as in heaven" is better English than "Thy will be done, as in heaven, so also upon the earth." The word "also" in any case is not in the original. It is redundant, and should be dropped, if we are determined to adhere to our present form.

4. There appears to be no ground for changing the fifth petition as we now have it: "Forgive us our debts, as we also forgive our debtors." The word "also" is in the original, and does not destroy the English or the sense. It rather adds to the meaning of the petition.

The plea for a literal translation of the Prayer is untenable. According to this the prayer would read: "Father of us, the [one] in the heavens; Hallowed be the name of thee; Come the kingdom of thee; Let have become the will of thee, as in heaven, also upon the earth; The bread of us the being to come give us to-day. And send off to us the debts of us, as also we have sent off to the debtors of us; and not be thou bringing us into temptation, but draw us out from the evil one; because of thee is the kingdom, and the power, and the glory into the ages. Amen."

A literal translation is surely undesirable. What we need is a good English translation that carries the meaning of the prayer, expressed in simple language that can be used fluently in all our devotional exercises.

If the suggestions of this Committee are adopted the prayer will be as follows: —

Our Father who art in heaven; Hallowed be thy Name;
Thy kingdom come; Thy will be done on earth, as in
heaven. Give us this day our daily bread; and forgive us
our debts, as we also forgive our debtors. And lead us not
into temptation, but deliver us from evil. For thine is the
kingdom, and the power, and the glory, for ever. Amen.

LOUIS G. HOECK.

THE MARRIAGE FEAST.

MATTHEW xxii, 1-14.

THIS parable of the marriage feast is one of the many ways by which the Lord in person put before men the one great subject of His Holy Word, the attractions of heavenliness. The treatment here is in three parts; (1) a warning, to those who profess to feel, or only believe they feel, those attractions, but when the opportunity comes decline them,—like those first bidden; (2) an encouragement, to those who really feel them but know not how to reach them,—the real guests; and (3) a warning, to those who after feeling the attraction, and being shown how to realize it, try to bring with them the idea that such realization is their own work and deserts,—the state typified by the man without the wedding garment.

In discussing this treatment in detail we shall try to follow only the one thread of what we may call the psycho-spiritual sense, the sense which has the individual soul as its subject, taking by the way such applications and such illustrations from what we may call Swedenborg's historico-spiritual sense, as space allows.

A word or two upon the letter will make the interpretation clearer. "A certain king," appears in the Greek as "a man, a king," a phrase as awkward in the Greek as in the English, but doubtless permitted under Divine inspiration for the sake of the added spiritual meaning.

The servants who do the bidding are bond-servants (*douloi*); those who cast out the man without the wedding garment are *dikanoi*, who might be any kind of attendants; for the sake of the contrast we may perhaps call them freedmen.

The oxen and fatlings are said to be killed; the original says rather sacrificed.

The "farm" of the English is rather the more specific "field" of the Greek, while the "highways" appear in the original as the "crossing of the ways"; or places where several roads meet.

The whole treatment of the subject our Lord Himself calls a parable, and though all His recorded words and acts partake somewhat of that character, we may perhaps attach the term with especial force

to statements He Himself so designates; and a parable, Swedenborg tells us, is such a representative or significative statement, as to be capable of the greatest possible number of applications. There is often difficulty in conceiving of this quality in the actual speeches of our Lord on earth if we think that in making them He must have been looking down all the ages to come, actually seeing every possible instance that would ever arise of the spiritual condition He was describing, and in consequence so choosing every word He said that the statement could be made to cover, and thus give light upon, every least one of these instances. This difficulty is cleared by Swedenborg's description of a parable. It indicates that our Lord, in speaking one, was able, by His deep Divine insight into the conditions described, to make His symbolic statement so elemental, so perfectly ideal, in the Platonic sense, that every possible future instance of the condition must be but an example, constructed out of temporal circumstances, of that which had thus been once and for all ideally stated. It is thus that we can find in all the Holy Word, but especially in actual descriptions by our Lord Himself, all our present states of soul and life, even now, twenty centuries after He described their elemental constituents.

The kingdom of heaven like unto a man who is a king making a marriage feast, we may therefore regard as a picture of the heavenly state, both here and hereafter, open to every one of us, under the circumstances and upon the conditions He there lays down. We come into it only upon the invitation of Him whom we conceive of as the only perfect man, the only perfect king, the ruler and director of all human and other affairs of the created universe, our Lord. The heavenly state to which He invites us is like a marriage feast, because it is associated with the most perfect delight possible to human beings, by reason especially of the sense it gives us of union with Perfection itself; the sense that the particular ideal of life to which we, in our finite way, have been trying to give expression, is at one with its Divine prototype, with our God, in this special sense. And it is a feast to the King's Son, because this our God is not felt as an infinite and thus distant perfection, but as a God very near to us, of a nature altogether like ours, the perfect expression of obedience to infinite law, thus as Immanuel, the perfect Divine Sonship.

We have all been invited to this heavenly state from the earliest moments of life, by its value having been laid before us by all the

agencies for good that surround our lives; and in early states of innocence and later states of elevation we have never had any question but that we should accept the invitation when the actual chance offered. But after our interests in self for its own sake and the world have been developed, and the Lord sends out His bond servants,—very prolongations of Himself, if we may so say, conveyed in the actions of His Providence upon us,—and these point out to us that here and now is an opportunity for actual experience of heaven, we will not take it. Heaven is perhaps attractive, but so is earth, and, we think, more tangibly. That opportunity goes by unused.

But the Lord is very anxious for us not to lose this our highest joy, and other operations of His providence again point out fresh opportunities for its acquirement. We realize, if we are wise, that these new circumstances are specially prepared for us, special Providences; they show us, if only we will see, the wonderful delight there is when all desires for service are sacrificed, that is, consecrated to fellow man and God, instead of being bent only to self-advantage. He shows us special instances of this and pleads with us, Come unto this my feast, my table so abundantly spread for you.

But again selfish and worldly affairs cause us to make light of these opportunities for heavenliness; we prefer to go our own way to the field of temporal schemes and the exchange of mere worldly interests; we hate these calls to higher things when they interfere with our temporal life; we choke them off, kill them. We are of course describing a very complex thing — human living — as if it were simple, as if this were but one successive situation in one life. This is probably never actually the case in any one normal human life. We reject, and reject again and again perhaps, the invitation to heaven in one recurring set of circumstances, let us say, for instance, in social life, where we are perhaps accepting them right along in another set, let us say, at home. It is the rejections only that are here treated of, and that portion of the nature only which thus rejects.

The Lord hears of it; it apparently reaches Him by an affectional route; His love it is which He feels we reject. He is obliged to let the consequences reach us, circumstances which hurt us, "the wicked" perhaps, of which the Psalmist says, they "are thy sword." The worldly, selfish, rejecting element has to be killed out of us; its city, its scheme of relationship to others, has to be destroyed, consumed by the natural evil love which, if we have any enlightenment, we can see burns itself out.

The next providential operation upon us is by a new appeal, not to that which has been so consciously taught to us, to admire the heavenly and talk about it, and profess love for it, but to the efforts not consciously directed to the acquirement of supreme goodness, but directed to little acts of mutual service to others, this to-day, and that to-morrow, of which the whole regenerative trend and interrelation is not clearly seen. They are pictured by the cross roads where people congregate for all manner of exchanges — of news, of kindly interests, of the most multifarious merchandise. They are illustrated by the so-called "simple good" of the Gentiles in contrast with the possible highly enlightened good of the Jew. These, our diverse unenlightened good efforts, the Lord's servants "gather together"; show to us their connection with one another and with their great Inspirer; not only those which are aimed at and effect good, but those also which, ignorantly conceived or applied, effect evil. We are shown how all may be made means of getting us into the heavenly state. So far as they have been even dimly seen to have any connection with God, they constitute the church in us, our church of life as distinguished from our church of profession. With this the Lord makes His conjunction, and to that extent we attain the heavenly marriage.

We may note briefly in passing how much more detailed is the treatment of the same parable in Luke's Gospel. The "good and bad," there become "the maimed, the halt, and the blind," a treatment due, we are taught, to what we call technically the more specifically "spiritual" treatment of Luke as compared with the "spiritual-natural" treatment of Matthew.

Now while in many of these so-called "instinctive" efforts for simple good which, presently becoming organized, form the very basis of our regenerative life, as the Gentiles did of Christianity — in regard to many of them we may be humble and appreciate the Divine element and source; in regard to others we are not. We think of them not from the Lord, done as of ourselves, but from ourselves and done of ourselves. We refuse to accept the doctrinal garment the King furnishes each of His wedding guests, which teaches us what is the real situation we occupy in regard to all our goodness and its one Fountain.

The Lord loves us, just for our good, and calls us friend, or companion, but asks us how we can come into His presence without at least that outward doctrinal acknowledgment of our dependence

upon Him. In the *very presence* of some outward evidence of God and His omnipotence we are speechless, unable to give expression to our belief in our own inherent goodness. But the power of thought and will which we derived indeed from God, but which we have appropriated and thus freed from their absolute dependence upon Him, these drag us away from the Divine presence, and if we are persistent in our error in respect to that effort of goodness which we call our own, it is presently entangled in sophistries; its power of expression and its service to our progress are gone; and we, in its regard, are lost in mental obscurity, mourning for what we have lost, wearied by the constant clash of arguments and false judgments.

Thus many of the efforts of our life for what appears to us good, have in them the possibility of heavenliness; but only those few which can be purified in the furnace of experience, and have their false external appearances burned off, and the true elemental gold made clear to us and to all, only these can be chosen by the Lord for a place in the eternal inheritance He prepares for us.

CHARLES W. HARVEY.

REVELATION IN THE EARLIEST TIMES.

THE doctrines of the New Church teach many important particulars as well as general principles about the beginning of spiritual life in the individual and in the race.

In the light of these doctrines, it is proposed in this paper to consider "Revelation in the Earliest Times" as the Divine method of conveying to men the beginnings of spiritual knowledge.

It is self-evident that any kind of conscious life presupposes some kind and degree of knowledge and from this it follows that spiritual life which is conscious life in its fullest development presupposes spiritual knowledge.

The question is, then, how did men get their first spiritual knowledge? We know how men get their spiritual knowledge now. They get it by oral instruction and by books — primarily from the Bible. Therefore, we may put our question, how did men first get the Bible?

It is not our purpose to attempt a historical or doctrinal exposition of the origin and nature of the Bible. It seems to the writer that in

the present state of our knowledge, this cannot be done satisfactorily — certainly not in the limited space of this study.

It is enough to suggest now certain lines of thought which need to be thoroughly worked out and certain directions for seeking information which is absolutely necessary for reconstructing in thought the conditions under which the Bible was given.

It is usual to say that the Bible was revealed, or inspired, or dictated. But obviously this is using words which apply commonly and primarily to familiar experiences. We know perfectly well what is meant by a person's dictating a letter to his clerk, also what is meant by a leader inspiring his followers. We speak of poetical inspiration too. We know what is meant by one person's revealing another's secret. But in these cases, we are applying the words to situations which are certainly not identical with that to which we apply them in speaking of the Bible. The question is, what do the words mean in this application? Our doctrines, agreeing with tradition, teach that Moses wrote the first five books of the Bible. A part he took from older books, a part from traditions, a part from the history of his own times. Our subject restricts us to the consideration of the first.

Here we have the teaching that the early part of the book of Genesis, as far as the eleventh chapter, was taken from older sacred books, and that these again were the recorded tradition of a still more remote period. Our subject, "Revelation in the Earliest Times," is concerned with the origin and nature of this tradition. We wish to know what the word "revelation" means as applied to this tradition in its first beginnings. Let us take the story of creation as just that which was revealed in the earliest times.

To say what the word "revelation" means in this case, we must first consider the origin of the story and what it meant for those who first knew it. It is only necessary to observe that the story is about God, and about what God did in the beginning, to see that it must have originated from God. If also we reflect that the men of that time could have had no such complete idea of the physical world as we now have, it is clear that for them the story could not have been a description of physical creation. If not, what did the story mean at first and how did it get its meaning? Observe, it will not do to say merely that God told the story and men heard it and repeated it. For if God told it in the very words of our Hebrew text, and the words

could not have meant for those who first heard them what they mean for us in their literal sense, then we have still left unanswered the question, what did the words mean at first, and how did they get this meaning?

Here we naturally turn to the teachings of our church on this subject and remind ourselves that the story was a form of spiritual instruction, that it was a revelation of man's spiritual nature and history, and that it was so received and understood. In short the original meaning of the story was spiritual. This answer removes the difficulty of the literal sense, but it leaves us still to say what the spiritual meaning was and how it was conveyed. Of course, a short paper could not undertake to give the spiritual meaning of the story, as we understand it from the writings of the Church. Nor is it necessary for our present purpose to do more than bear in mind the general statement that the story is primarily a description of the first spiritual experiences of the race. What we are especially concerned with just now is, how the story was communicated to men and how its meaning was conveyed. If now this story of creation was originally a description of the first spiritual experiences of the race, it follows that what we mean by "revelation" in this case is that the meaning of the experience was revealed by and through the story. In other words men first lived the story and afterwards told it under Divine inspiration and guidance.

What stages the story went through before it took its final written form, the form substantially in which we have it now, we cannot say, except in the most general way. Its stages must have answered closely to the stages of intellectual and linguistic development in the race; and for our purpose we may distinguish three such stages, namely, (1) That of the first five days (2) that of Adam and his posterity, or the Most Ancient Church, and (3) that of Noah and his posterity, the Ancient Church. With this latter corresponds, the intellectual and linguistic stage of human development. In the period of the Most Ancient Church the mental life was perceptive, not reflective. Language was a silent variation of facial expression and movement of the lips, not vocal. Breathing was then internal, not external. The psychological and physiological conditions to which these statements refer we shall not stop to consider. Our point is that language at this stage was not vocal.

Some reasons will now be given for thinking that revelation in the

earliest times was a very gradual process, which went on for the most part without a clear consciousness of its nature on the part of men. In other words it was indirect. To the mind of the writer there are insuperable difficulties in thinking of revelation at this early stage as a direct communication of absolutely new spiritual knowledge. He cannot conceive how the story of creation, for example, could have been communicated directly and all at once to the men of that time by word of mouth with the meaning, literal or spiritual, which it has for us. For if, in the first place, God spoke the words directly to the people and the words were absolutely new, then no meaning whatever could have been conveyed. On the other hand, if the words, and consequently the ideas they expressed, were familiar, there must have been some basis in the experience of men for the application of the words, and revelation would be the process by which men were made aware of the meaning of their experience, and the process was a kind of selective synthesis, a putting together of select and significant portions, which would thereby become typical and constitute an epitome of the whole body of experience. This agrees with the general teaching that the story of creation is a description of the earliest spiritual experience of the race. The race first lived the story under the Divine inspiration and guidance, and then equally under the Divine guidance and inspiration learned to describe it.

Take the first verse of the Bible for instance, "In the beginning God created the heaven and the earth." What is revealed in this statement? The existence of God, his character as creator, and in general what he created. This on its face is a statement of what God did in the beginning and what God did in the beginning only God could tell. We have a right therefore to say that the statement is from God and that in it God revealed Himself.

Now return to our alternative. Shall we hold that there was a time when men knew absolutely nothing of God, and then at a given moment God spoke these words and thereafter men had the knowledge? If so, we inevitably meet the difficulty that the words "God," "created," "Heaven," "earth," and "beginning," could have had no meaning for men who had never heard them.

On the other hand, if we hold, in agreement with the teachings of the New Church and of science, that the first men lived many ages as mere animals, and that this story of creation is a description of how they advanced from the state of mere animals to the state of

fully developed spiritual men, then the words of this first verse, must have had, when they were used to make a part of the story, a basis of meaning in the previous experience of the race. What that experience was and how this story was formed out of it are the questions which bring before us for consideration, revelation in the earliest times. For we have a specimen of this revelation in the story before us. And the words with which the story opens describe in the most general way the experience by which the race was brought to a knowledge of God and spiritual life. "In the beginning" means the beginning of this knowledge. Heaven and earth mean the internal and external man respectively. Creating the heaven and the earth means the experience wherein it is seen that God brings to light the distinction between the internal and external man. The word "God" itself as here used acquired its meaning in the course of the experience which resulted in the development of spiritual faculties. We must suppose, of course, that the race during its animal stage, before the birth of the spiritual faculties, had the experience of God's life, although there was no consciousness of it as such. In other words, there was no knowledge or acknowledgment of God in the experience, although the experience itself, like that of an infant, was very full of the Divine presence. This being the case, the knowledge of God was revealed by bringing men to a consciousness of the meaning of their own experience, the experience itself being the operation of God in them. So the statement "In the beginning God created the heaven and the earth" was made out of human experience and by men, but it was made under the Divine inspiration and guidance, and by men of a certain kind. It was not made all at once, or at a given moment, but gradually and as the result of ages of development in the interpretation and description of experience. When it assumed its present written form, as we now have it in our Hebrew texts, we do not know; but we can infer with a high degree of probability that its present written form was not original, but that it existed for a very long period as oral tradition. When it was that the race reached the stage at which they framed this sentence to express the thought it embodies, is a question we cannot answer, but obviously it must have been at a comparatively mature stage of spiritual development.

The simple idea of God as the giver of all good, as the source of inward blessedness, could well have been formed before his charac-

ter as Creator became known, and before such generalizations as are indicated by the words "heaven" and "earth" were made. Now what I wish to insist upon is this, — the sentence whenever formed was a revelation, however long the period of development of language and of spiritual thought, that culminated in its production. The thought of God is the beginning of conscious spiritual life. In the race, as in the child, there was no doubt a long period of preparation in which spiritual experiences, not clearly brought out into consciousness were laid away and afterwards brought to consciousness in memory, when for the first time their real spiritual character and significance became known.

The story of creation as a whole was formed in the exercise of such reflective thinking. There was a certain time when the thought of it was fixed in memory and in language of some kind or other, whether speech or facial signs. At any rate, before the thought and its expression were fixed, there was a long period of preparation in which simpler elements were associated and grouped. This is indicated in the progress of the story itself. The first verse is an epitome of the whole story, which really begins with the retrospective clause of the second verse, looking back into the remote past and describing the life there from the new point of view. The earth without form and void describes the previous animal stage. The phrase "Created the heaven and the earth" anticipates the detailed description of the full development of the internal and external man as given in the account of the successive days. Such arrangement shows that the story was given its final form at a stage very much later than that at which its beginnings were enacted and subsequently reflected upon, interpreted, and described.

This being the case, in order to get at the process of revelation in the earliest times we must go back to the period when the simple elements of this story were not yet woven together into a whole. In seeking among such elements for one that is characteristic and predominant we naturally come upon the idea of God, and we ask when and how was the idea of God revealed? With respect to this first question, it is clear that the idea of God must have preceded any knowledge about Him. For in general we must have an idea of a thing, before we can have any knowledge about it; that is, any knowledge of its qualities. The idea of God, then, must have been the first thing that was revealed to mankind as the starting point of conscious

spiritual development. My answer to the second question will sum up and exemplify the main thought of this paper. The briefest expression of that thought is this, — the idea of God was revealed by filling a previous idea with the Divine presence, power, and beneficence. And this previous idea was that of a Father.

We may suppose that the earliest revelation was made near the beginning of the patriarchal or tribal stage of social development. At this stage the father of the family, or the oldest and wisest father of a group of families, would stand in a position of peculiar importance. He would be the natural leader and instructor, and at his death his precepts and example would be followed. He would be looked to for counsel and guidance. He would be loved and respected in proportion to his wisdom and benevolence. In the case of an exceptionally able chief of this kind, the disposition to magnify and exalt his position and influence would be greatly strengthened, and by degrees the disposition and the habit would become fixed as intellectual and moral characteristics of the social life. Now at the death of such a head father his influence would survive him, his example and authority would be appealed to. In many important respects he would be thought of and treated as still alive — out of such experience the idea of continual existence in a somewhat changed character, but still as a real source of influence, power, and blessedness would naturally arise; and the idea once formed would gradually develop, and with the development of it there could be a progressively richer and richer infilling of it with the real and actual Divine presence, until, finally, its origin would be lost sight of and the idea would stand for an absolute, allwise, and almighty spiritual Father. Such, in general, the writer takes to be the essential process by which the idea of God was revealed.

It is easy to see that we could extend the principle to other revealed knowledge. There is no reason to doubt that ancestor worship was a feature of the primitive life, and it is in harmony with our ideas of the Divine method to suppose that it would be made the most of for spiritual purposes. Of course we do not mean to say that this is the sole and sufficient mode of revelation. We only wish to emphasize it as one of peculiar importance at this stage of our study.

L. F. H.

CURRENT LITERATURE.

NEW INEXPENSIVE EDITION OF SWEDENBORG'S "HEAVEN AND HELL"; "DIVINE PROVIDENCE"; "DIVINE LOVE AND WISDOM"; "THE FOUR DOCTRINES."*

THIS is the handsomest edition of the writings of the Church in inexpensive paper binding that we have seen. It is printed on thin but strong Bible paper so as to be as compact as possible; it has liberal margins and good clear type, sufficiently large to meet the needs of aged eyes — indeed, it is the size in which these words are printed — and everything about it is in excellent taste. One need have no hesitation in presenting these neat volumes to a friend or stranger in missionary hopes of winning an interest. The first three volumes were translated by the Rev. John C. Ager, and the last one by the Rev. John F. Potts. For missionary purposes we can conceive of nothing better; and for class use, if it could be put in cloth binding — and it could at low cost in quantities — it is equally desirable. The margins are sufficient to allow for considerable annotations in study. We hope that the publishers will bind the set in cloth and offer it at a reasonable price in that form, as a pocket edition to accompany their handsome library edition.

H. C. H.

RELIGION RATIONALIZED.†

MR. VROOMAN'S little treatise is a scientific exposition of the laws of social life, beginning with elementary principles, and proceeding by easy stages to the demonstration of his main thesis which concerns the part which religion should perform in the life of society. He follows the orderly development of a geometrical treatise in which

* *Heaven and Hell; The Divine Providence; The Divine Love and Wisdom; The Four Leading Doctrines of the New Jerusalem.* By EMANUEL SWEDENBORG. New York: American Swedenborg Printing and Publishing Society. 1910. Over 600 pp. each. 16mo. Paper, 10 cents. Postage, 8 cents extra.

† *Religion Rationalized.* By REV. HIRAM VROOMAN. Philadelphia: The Nunc Licet Press, 1910. 12mo. Cloth. 187 pp. Price 75 cents.

each proposition hangs upon one already demonstrated, and thus the book deserves to be characterized as logical. New-Church books are very apt to be written in the philosophical language which is familiar to readers of Swedenborg, without explanation of the special meaning of the terms employed, and assuming a knowledge of primary principles. They are thus in the position of advanced treatises on the sciences, written largely in symbols of higher mathematics, which remain closed books to the uninitiated. It would, of course, be a waste of time to begin at the beginning in every dissertation. We should never get through if we had to relay the foundations continually; but elementary books are especially needed for the multitudes whose education in spiritual science, or theology, as Mr. Vrooman prefers to call it, is just beginning.

When we see that God alone is perfect Man, theology, or the science of Divine things, becomes in its doctrines of the Divine Humanity and the Grand Man of the heavens, a true science of human nature, co-extensive with natural science which has nature for its realm. Granting this premise, we may proceed to develop a theology, in which sociology is an important subordinate science, along lines similar to those followed in the development of any natural science. Not all of the materials of nature are equally valuable for the study of its evolution. The geologist must cast away tons of rock before he lights upon the precious fossil fragment which contains the record of extinct life. Similarly, a large part of history and literature is of only moderate value as a record of the Divine leading; and it is to revelation that we must go for the raw material of the science of spiritual life.

A closer attention to minor details would improve the form of Mr. Vrooman's argument. For instance, science does not teach that "all space is occupied by matter," but merely predicts a physical medium of some sort which is different from matter. That matter is formed by local motion in a universal medium which is not matter is a more complete, because correspondent, counterpart of the formation of human lives out of substantial, ever present, but never obtrusive spirit. Again, the natural sun does not send out "radiations of heat and light," although teachers of an obscure and only half perceived science have sometimes said so; nor does God send out "radiations of love and truth"; but the sun of the natural world sends out the energy of its heat by means of radiations, both visible and invisible

and Divine Love and Wisdom send out truth, or spiritual sunshine, from which is created the substance of good.

Tyndall, by the title of his book, "Heat as a Mode of Motion," is perhaps responsible for Mr. Vrooman's statement that "heat and light are forms [or modes] of activity," although Tyndall himself recognized that heat is energy. Molecular trajectories, with their collisions, disruptions, recombinations, and vibrations, make up the form, or mode, in which the energy of heat is exercised. We recognize the existence of these activities by various physical phenomena, and they give rise to a special ethereal activity whose form is the electro-magnetic rotation of the ether which we call light. We comprehend the essential nature of energy no better than we do that of love. We feel the energy and the love, and know them to be strong and indestructible, but they are not "forms of activity." Truth is form, but love is the substance of life.

The power which resides in living protoplasm to select the particular materials of air, water, or earth, needed for the elaboration of organic substances, and the selective absorption of particular rays in the substance of the leaf, using the general energy of heat as a source of power to be directed into special growths according to the receptive form, furnishes an admirable correspondential example of that reception of "distinctively spiritual truth, by which men may be enabled to deal wisely with their loves." To speak merely of heat as "the primary contributing force which transforms clay into wood by causing trees to grow" in such a connection, is to throw away an opportunity which would delight a spiritual botanist.

If theology is to be a true science, it must be accurate in these minute details, and must cultivate precision in language. Without exactness in the natural science, the spiritual science which is made to rest upon it must be inexact also. Hence, although the form of this book has been called logical, its force could be strengthened by a more careful attention to the details of the argument. On the whole, however, the spiritual science keeps pretty close to facts, perhaps closer than most elementary treatises on natural science do to the facts of nature.

Coming into the department of economics, it is necessary to remodel the natural science; and here it becomes evident that the corresponding spiritual science of values is in a more advanced state than the natural counterpart. In fact, spiritual science may be able

to repay the debt which it owes to natural science for instructive illustrations, borrowed to confirm spiritual principles, by furnishing a model for a true science of political economy. Such a model is sorely needed, and does not seem to be forthcoming from merely natural light. Mr. Vrooman shows that the merely natural standard of values is "man's physical and mental well-being during his temporal stay in this world," and that "the standard of value in religion may be described with approximate accuracy as man's eternal well-being or prosperity." The substitution of the second standard for the first may be advantageously accepted even by those who are devoted to purely scientific pursuits.

When we come to the criterion of truth, however, the advantage lies entirely with natural science. Theology knows no such criterion. The present treatise admits the desirability of such a criterion which would be generally acceptable, but scarcely defines it. To the reviewer, this criterion has always seemed the same, whether in science or in theology, namely, experience; and because a true science of immortal life must include experience of the spiritual world, there has been given to us a great body of documentary evidence — the experience of Emanuel Swedenborg, a man specially fitted by scientific training and individual genius for the position of an unimpeachable witness; a man Divinely selected and supremely gifted for just this use of furnishing a reliable medium between the spiritual and the natural worlds. To reject this testimony and remain in darkness of ignorance concerning the knowledge most important for the further progress of the race is a crime against humanity.

The purpose of "*Religion Rationalized*" is mainly to advocate the elevation of theology to a more important rôle than it now fills. As natural science, though a purely mental product of human effort, and, as such, apparently intangible, is yet the force which has produced our great industrial development, just so we may look for a corresponding increase of national and individual life when spiritual science is elevated to the preëminent position which it ought to hold. Religious institutions must be ready to fill a gap, if education, social reform, the enforcement of law and order, or any other social function suffers from neglect; and the church must not only sound an alarm, but be ready to step into the breach, even as the private citizen has to give up his own affairs when the country is in danger; nevertheless,

less this work belongs to the civil power, and society suffers when a higher use is unperformed, because the energies which should be devoted to the higher uses have been diverted to lower ones. The social world at present fails to comprehend its dense ignorance of spiritual science, but prefers to rush in, without knowing what it is about, attempting something great which is foredoomed to failure, because of the lack of that patient, quiet study of fundamental principles which ought to precede.

FRANK W. VERY.

THE GOSPEL OF JESUS.*

IN recognition of the "crisis in the history of the Christian religion," which the present generation is now facing, a series of volumes under the general title, "Modern Religious Problems" is being prepared under the editorship of Dr. Ambrose White Vernon and published by Houghton, Mifflin Co. The series contains books on the Old Testament, the New Testament, the Fundamental Christian Conceptions, and Practical Church Problems. Some are ready, some in press, and others in preparation. The aim is to present in "small compass the assured results of modern scholarship" to the world of to-day which has been revolutionized by the doctrines of evolution and historical criticism.

We may take the book before us as a specimen of the whole series. The author's attitude seems to be similar to that of Dr. Wm. Newton Clark. In the main, he takes modern science at its own estimate and accepts the findings of higher criticism. The authority of the Scriptures is virtually rejected, and the right of the men of to-day to reconstruct theology and cast off the dogmas of old is conceded. In this spirit the author makes a rapid survey of Christian history under the several heads: I. Religion and the Modern Man; II. The Nature and Present State of Theology; III. Is Christian Experience Uniform; IV. Jesus the Messiah; V. The Son of God. The tendency of the modern man to make religion ethical and to dissociate it from ecclesiastical forms and institutions is emphasized as

* *The Gospel of Jesus the Son of God.* An Interpretation for the Modern Man. By GEO. WM. KNOX, Professor in the Union Theological Seminary. Boston and New York: Houghton, Mifflin Co. 1909. 119 pp. Small 8vo. Price 50 cents net.

characteristic. The reaction against theology is justified in so far as it is the theology of the past, but the way is open and the forces are stirring for a new theology. Christian experience is represented as various and no one type is to be considered the norm. "A re-study and a restatement of fundamental Christian truth is necessary." (p. 49.)

"Jesus the Messiah" is conceived and treated as a practical man and as the product of his race and age. His power lay in his sympathy for ordinary humanity and in his self-sacrificing service. He was also gifted with the spirit of prophecy and a vision of the Divine nature. As the "Son of God" he led men to God by communicating his purpose to live from God and with God. This experience of sharing with him God's purpose is the essence of the Christian religion.

On the whole the book is helpful, though as a matter of course such a rapid sketch must be more or less superficial. Religion and Christianity are made practical by emphasizing the humanitarian impulses and efforts, but we miss the vital element of Christian worship and Christian life, in that Christ is the Mediator and not the Source. God and Christ are thought of as two separate persons. There is little or no thought of the actual living Christ in and from Whose presence the Christian lives and receives his blessedness. We have the feeling that this sort of eulogy of Christ, which is now so much in vogue, will not outlast the supposed discovery that he was merely a man of his day, however gifted and exalted religiously. No doubt the fact of Christian experience will endure, but that will be because Christ is the glorified Man and the ever present Divine Life itself.

Books like this show the one thing needful, namely, the declaration of Thomas, "My Lord and My God."

L. F. H.

THE PERSON AND PLACE OF JESUS CHRIST.*

THIS work is issued by the Congregational Union of England and consists of twelve lectures. The author succeeded J. Allanson Picton as minister of St. Thomas's Square Chapel, one of the oldest of the

* *The Person and Place of Jesus Christ.* The Congregational Union Lectures for 1909. By P. T. FORSYTH, M. A., D. D., Principal of Hackney College. Boston, New York, Chicago: The Pilgrim Press. 1910. \$1.50 net.

Congregational Churches in London. Years afterwards he turned to Seminary work, becoming Principal of Hackney College, which is now located at Hampstead. In style, Mr. Forsyth is poetic, while his predecessor was comparatively simple.

Our first extract is given to show something of Mr. Forsyth's belief in Revelation:—

The vital thing in every religion is not the innate evolutionary movement towards an absolute God, but the absolute God breaking in upon the spiritual consciousness, breaking up through it in essential miracle. (p. 251.)

These lines give a hint of the present day limited acknowledgment of what Revelation or the Word is. To use our terms, it recognizes truth from good, but does not realize so well truth that may lead to good; that is, the possibilities of learning before there has been acceptance in life. The few words that follow show this more fully:—

The Godhead of Christ can only be proved religiously. Indeed, the only true confession of the Incarnation is living faith. (p. 243.)

The breaking in by the Lord upon the spiritual consciousness, of which Dr. Forsyth speaks, follows a preparatory condition in which it has been given to man to be able to think freely and reasonably about the truth of religion, while he, as yet, has no vital interest in it. Truth leading to good is needed to-day, otherwise text-books would be of but little service to us, for they interest the beginner concerning the goal that may be reached after the necessary toil has been endured. When this is borne in mind, the following passage is true enough:—

So long as truth is propositional or formal, so long as it is any kind of statement, however exalted and kindled, about God, it is below the kind of absolute that the soul requires, that life requires, that the world requires. . . . Christianity does not give us anything about God, but it gives God Himself — the living God to living men. (p. 251.)

But the two kinds of truth, the one knowledge from others or statement, or as we would say doctrine; and the other personal, are both recognized in the next extract:—

Revelation did not come in a statement, but in a person; yet stated it must be. Faith must go on to specify. It must be capable of statement, else it could not be spread; for it is not an ineffable, incommunicable mysticism. (p. 15.)

Before we pass more directly to the central theme of the book, there is an important subject that needs to be touched upon; that faith is rational, and the following paragraph illustrates this admirably:—

Faith is too timid to-day to stray far from the shore lights of explicit statement, to launch out into the deep things of God, and sail by observations of the heavens. It asks, Where are we told this, or that? Such non-theological religion can do but a coasting trade. You have the same textual habit of mind both in the hard believers and the hard critics. There is an amplitude and an atmosphere about the great dogmatists of theology which is absent from the dogmatists of research — and in matters of the soul, it is better to have the dogma of the telescope than that of the microscope. . . . The scholar, the historian submerges the thinker. Harnack, for instance, is much more happy in dealing with the history of Christianity than with its essence. He is a great historian, and a valuable apologist, but as a theologian he is — not so great. . . . It really takes a great deal of theology to revolutionize theology. (pp. 262-264.)

This paragraph interested the writer considerably, as several years ago a professor in a well known seminary in New York City wrote him, "It is altogether characteristic of Swedenborgianism in any form that it knows nothing of history and is utterly incapable of historic criticism."

Dr. Forsyth puts the historian in his place and maintains the absolute need of the thinker, the theologian. We are almost content to forego the historian in those who make history.

Now as to the application of reason in regard to the incarnation. We cannot agree that Dr. Forsyth strays far enough from the shore lights of explicit statement; we think he brings too much of textual habit into his teachings. For instance, he writes:—

Such a relation as we believe our Saviour now bears to the Father could not have arisen at a point of time. It could not have been created by his earthly life. . . . He could never be king of the eternal future if he was not also king from the eternal past. (p. 269.)

What does "Incarnation" mean? Not that a word can prove an argument. In the Hindu pantheon there are many incarnations. A divine being is manifested to men on earth, helping or interfering with them. But Dr. Forsyth is held here by the textual habit of the churches, and he acknowledges:—

The pre-existence of the Son of God who became incarnate in Jesus has always been considered requisite for the evangelical faith of the Church. (p. 246.)

This has been the case since the Nicene Council; but did nothing begin when at a point of time the Holy Child was born? The descent of the Divine Being into His Own Human, then begotten, was the birth of the only begotten Son. The Divine Manifestation had been through the angel of Jehovah, it now is in Jehovah-Jesus, because men needed God as Saviour, present in the outer consciousness, before the birth of spiritual life in the individual. The Divine-Spiritual becomes the Divine-Natural; incarnation being the approach as Dr. Forsyth says, by essential miracle, in order to redeem men.

We close with two extracts which will serve to put some truths in new settings for us, and will serve also to show in part the advance that has been made from what we know as old-church doctrine. It is well that Swedenborgianism should know the history of men's ways of thinking during the last few generations, although it is not in the "coasting trade," but deals with the great essentials:—

Was Christ less mighty for his work when he was straitened till it should be accomplished? It was rather his intensest concentration for the carrying out of his final purpose with the world. It was the most condensed expression of holy love. It was holy love acting at a point once for all. And holy love (may I repeat) is the supreme category of the Almighty. It is the object for which all God's omnipotence exists. To achieve that object *is* His true omnipotence. . . . Such divine immanence as is implied in Creation rises by a farther and mightier limitation to Incarnation. . . . Immanence cannot explain Incarnation, which is a new departure of more moral nature. (p. 316.)

I do not wonder that people do not believe us. Christ Himself was disbelieved, and He grows credible but slowly. I cannot myself claim to have been freeborn in this faith; with a great price have I procured its freedom. I have envied those who took naturally and sweetly to Christ, though they have helped me little. And I should count a life well spent and the world well lost, if, after tasting all its experiences, and facing all its problems, I had no more to show at its close, or carry with me to another life, than the acquisition of a real, sure, humble and grateful faith in the Eternal and Incarnate [Son of] God. (p. 255.)

If the two words bracketed are omitted the essence of the passage remains, and the whole is in accord with our thought.

F. M. BILLINGS.

MODERNISM IN THE CATHOLIC CHURCH.*

IT is not an infrequent experience for us to have the teachings of Swedenborg confirmed by modern scholars. Never has this experience been more complete, nor through a more impartial witness, than has recently been the case in regard to the Roman Catholic System, from one within its own borders. A series of "Letters to His Holiness Pope Pius X," published by an eminent American house, whose London representatives are perhaps the foremost English publishers of theological works, has for its author one who must necessarily remain anonymous, but who is described by his introducer as "a devout Christian and also a good Catholic in the broad sense of the word, . . . an active priest for many years, and devoted to his pastoral work." It is evident also from his work that he is a man of full education in the classical and ecclesiastical scholarship of catholicism, in addition to all the modern critical learning which he has acquired for himself. No man could seem therefore to be better qualified to discuss the Catholic System, and it is seldom indeed that we who are outside can hear so frankly from one who is within its great closed doors. It is especially interesting for us to find the statements of our Church writings so fully confirmed, yet with a caution which Swedenborg himself often gives, but many of his readers fail to notice.

We read in the "Apocalypse Revealed" a great deal of criticism of the lust of dominion which characterizes, he says, the Roman System. A fair example is the following:—

They (of the Roman Religious System) have adulterated and profaned the truths of the Word because they applied them to the obtaining dominion over the holy things of the church and over heaven, and to claiming to themselves the Divine power of the Lord . . . that they have confirmed their tenets by proofs drawn from the Word is well known; but read them with attention and you will see that they applied everything taken from the Word to the obtaining dominion over the souls of men, and to the acquiring to themselves Divine power, authority, and majesty. (n. 719.)

Compare the above with the following extract from the "Letters":—

* *Letters to His Holiness, Pope Pius X.* By a Modernist. Chicago: The Open Court Publishing Company; London: Kegan Paul, Trench, Trubner and Company. 1910. 300 pp. Cloth. \$1.25.

Your Papal See, Sovereign Pontiff, is the most exclusive despotism, the most absolute autocracy, the most humiliating tyranny, that still defies public opinion and outrages the consciences of mankind. Under the rules of that tyranny you may expect the world to return only when the world's present passion for liberty [of conscience, reason and state institutions] shall have appeared to it as but a drunken dream. If any anger is ever justified, it is the anger of a freeman upon whose neck presses the heel of a scoffing despotism. . . . If this language is severe, it is high time that someone spoke it. . . . Too long has the Papal Curia had its pride inflated and its lust for domination gratified by the adulation of subservient devotees, and the "All's well" of flunkey prelates. . . . The proper persons to utter the warning to Rome are of course our Bishops. The episcopate was a great office once. Men of independence filled it; men zealous in safeguarding the rights of homerule. But now! . . . Despotism always produces degradation of character. Tyranny always selects pliable men as its instruments and officials. . . . Not from such men will any manly protest come; men whose idea of scholarship is how to write a dispensation and go through the intricate business of pontifical ceremonial.

Such criticism of the church, from the inside moreover, is very significant. There have been many previous efforts made in the course of history to reform the church from inside, all, up to now, resisted and their promoters visited with ecclesiastical and physical punishment. Now with a reactionary, it would almost seem mediæval, pope, and without the instruments of violence that mediævalism would have fallen back on, there is little doubt that the present situation is the worst the church has ever faced. As the introduction to these letters says again:—

Should the Roman Catholic church not conform to the demands of the time, should the Curia continue to prevent a reformation so much needed, it is quite probable that many pious souls will break away from Rome and originate a genuine Catholic Church.

Or as the author himself puts it:—

Will the institution which, claiming absolute infallibility, has moulded the minds of its devout adherents to total submissiveness, modify its claim, and relax the obedience in which it holds half the civilized world? These are the questions raised by Modernism.

The tone of the letters is severe but so solidly based upon fact and so obviously aimed at the one object, the benefit of the Roman System, that the vigor of their tone is more than accounted for. The author gives the caution, which it is well for all readers of the letters, as of similar passages in Swedenborg, to observe, that he is discussing

the Roman System, not the great number of the faithful, but often, as he suggests, benighted Christian souls who form the great mass of the church.

The "modernistic" belief and polity, to which he would have his church turn, would be an extraordinary change indeed for a body so preëminently distinguished for its conservatism. If the pendulum has to swing as far to the new side as it has in the past to the old, then indeed it is the thing we should most expect. We of the New Church could welcome such a change only with the greatest reservations, for Modernism, as explained by the writer in the latter portion of the book seems to be little else than the most highly critical and radical type of Unitarianism. Of one thing, however, we may be sure, that the great unrest in the Catholic Church presages a change which should be helpful to the New Dispensation and which we who believe in it should have acumen enough and scholarship enough to be ready to meet.

CHARLES W. HARVEY.

TWICE-BORN MEN.*

THIS is truly what the title page says, "A Clinic in Regeneration." Professor James says of it: —

Mr. Begbie's book is a wonderful set of stories splendidly worked up. . . . I might as well call my book a footnote to his. I am proud of the dedication and of the references and I wish the book a great success.

The author seems to be an earnest and able student of psychology, with the added gifts of a novelist of high order, who turns all his powers of observation and narration to the study and description of "various remarkable instances of new birth among the lowest of the low." The result reminds us of the story of his own life by the "Bowery Kipling," Owen Kildare, in the book entitled, "My Mamie Rose." And like that book it furnishes most interesting summer reading for all who wish to mingle religious profit with recreation. To such it will be as fascinating as a novel and at the same time will open almost endless avenues of reflection upon the wonderful dealings

* *Twice-Born Men, A Clinic in Regeneration.* A Footnote in Narrative to Professor William James's "The Varieties of Religious Experience." By HAROLD BEGBIE. New York, London: Fleming H. Revell Company. 1909. 280 pp. 8vo. Cloth. \$1.25 net.

of God with sinful men, the tireless workings of Divine Providence in the depths of evil, and the transforming power of the Holy Spirit when a full surrender is made to the Lord Jesus as the only Savior of the lost.

For the phenomena of conversion the young science of psychology can account as little as for any other phenomena of religion. And many of us have been inclined to frown upon sudden conversions as prompted by unworthy motives and emotional conditions of no permanent value, and quite as likely to do harm as good. But Mr. Begbie's investigations lead us to consider the question afresh, and to feel that in some cases at least these conversions in the Salvation Army are the work of the Lord Himself. This is the great value of the book, that it narrates in a painstaking scientific fashion, after careful investigation, a variety of cases which furnish reliable material for the study of the psychology of conversion. New-Churchmen should be especially interested in applying to this material the spiritual principles with which they are acquainted. It would seem that fruitful results may be expected. Mr. Begbie says:—

I think that every reader who brings an unprejudiced mind to the study of these narratives will feel and confess the wonder and power of religion. But scepticism will raise two objections. We shall be told, first, that it is doubtful whether these conversions last; and, second, that the word religion is merely an unscientific term for mental excitement. The value of the conversions will be depreciated by the first criticism; their testimony to the truth of religion assailed by the second. I am anxious to meet these two objections which are so general in modern society, modern society with its mouth full of negations and its soul empty of affirmations, and to show their shallowness.

Most of the men whose stories are narrated in these pages have carried their regeneration over several years; not one of them has been recently converted. Such tremendous changes lasting over a week, over a month, would be wonderful and worth while; what does scepticism say when all of these conversions are declared to be a matter of years? (pp. 272, 273.)

I could fill pages with similar stories. I ask the reader, who has not studied the question for himself, to believe my assurance that the records of conversion testify in an overwhelming percentage to lifelong victories. There is no question of that. And after all, as one endeavored to point out in "Apparent Failure," the relapses among converted people only witness to the tremendous conflict in every man's soul between good and evil, only serve to make more vital an apprehension of this eternal duality in nature, only bring home to us the significance of this struggle, and the tremendous need for religion as a force in the conflict. Why the struggle to be good? Can materialism explain that? Why does religion convert at all? Can scepticism declare it?

But is it "religion"? Here we reach the second objection of sceptical people.

I want to point this out and to make it real, that however science may explain the psychological side of conversion, however convincingly it may show us that religion is a clumsy term for describing emotional excitement, science itself cannot and does not save the lost and rescue the abandoned. Science cannot do this; it knows how it is done, and yet cannot itself do the thing which it assures us is not a miracle; and science does not do it, does not desire to do it, for the very reason that it lacks the religious impulse which alone can accomplish the miracle, the miracle not only of converting people, but of making conversion of the evil and the bad a passion of the life of the good and the virtuous. It is really not so wonderful that religion should transform character and give new birth to personality as that it should inspire pure and holy people with a love for the degraded, the base and the lost. That is, it seems to me, the great testimony of conversion, the love and the faith of those good and gentle souls who give their lives in rescuing the outcasts of society. Religion alone can create this sublime impulse. (pp. 275, 276.)

It is such a gentle soul in real life who is the heroine of this book. After an instructive discussion of what conversion is in an able preface, one of the slums of London is described graphically, and in it is presented one who is called there, "the angel adjutant." Let us read the description:—

Well, into these streets come day after day, and every Sunday, the little vigorous corps of the Salvation Army stationed in this quarter of London. The adjutant of this corps some years ago was a beautiful and delicate girl. She prayed at the bedside of dying men and women in these lodging-houses; she taught the children to pray; she went into public-houses and persuaded the violent blackguards of the town to come away; she pleaded with the most desperate women at street corners; she preached in the open streets on Sundays; she stood guard over the doors of men mad for drink and refused to let them out. It is to the work of this wonderful woman — so gracious, so modest, and so sweet — that one may trace the miracles whose histories are contained in the following pages. The energy, resolution, and splendid cheerfulness of the present corps — some of them her own personal converts — may likewise be traced to her influence. She has left in these foul streets the fragrance of her personality, the fragrance of the lilies of a pure soul. (pp. 36, 37.)

It is really a miraculous salvation that is described in these narratives, and the question arises, how can we reconcile with it what Swedenborg teaches concerning the futility of instantaneous conversions and death-bed repentance; but reconcile it we must, for here we meet facts of scientific observation. First, then, we must remember that Swedenborg is teaching us about the old doctrines of salvation by faith alone; but the Salvation Army always makes a changed life

the first consideration. It is wholly a practical question with these converts; it is not, what must I *believe* to be saved, but, what must I *do*? And there is always a complete recognition of the failure of one's own ability to do it. "Religion to these people is not a theology. It is a fact" (p. 105). The work of the army is to show men more by example than precept how to get help from the Lord. And the help that comes to these simple-hearted workers and their converts is indeed marvelous. But while the surrender to the Lord and the confession of this need is instantaneous, as by its very nature such an act, when it finally comes after much hesitation and struggle, must be — and while the feeling of assurance that the Lord is at hand to save them, and that they are entering into right relations with Him, is also instantaneous — still there is a full facing of the fact that there is a life-long battle against their own evils before them, and that it is precisely for this that they need help and strength from the Lord.

But there is something wonderful in the way some of these twice-born men have been relieved suddenly of certain depraved appetites or passions to which they have been slaves for years. For instance, one who had been named by his neighbors "Old Born Drunk" because born of drunken parents and taught to drink from his infancy, and soaked in liquor until forty-five years of age. His appetite for drink disappeared entirely from the moment of his conversion, although he distributed newspapers daily in public-houses (bar-rooms), and was urged to drink by his drinking acquaintances. Under Divine care he was saved from that temptation miraculously, as it seems to us because we do not understand how and why the Lord did it; but under the same Divine care he had another and hidden temptation-trial to contend with in secret, which served him in working out his regeneration with the Lord's help. Let the book tell us about it. The "angel adjutant" is with him; he is dying; she said: —

"Well, you have fought the good fight, dear old friend. You never looked back. You never fell. It has been a great victory. It has blessed others besides yourself. I can tell you now that many thought . . . that the appetite would return, and that it would prove too strong for you. Many, many people have prayed that you might have strength in that moment, if it ever came."

He smiled wistfully, and said to her, "You used to think as how it was the drink that might come upon me again. It wasn't that. God took all desire for it clean away from me. No; that wasn't the miracle. The greatest miracle was — the pipe."

Then he told her that all through those years, when they thought the tempta-

tion to drink was tearing his soul, he was putting up a tremendous fight with the one appetite that would not leave him, the appetite for tobacco. His struggle had been secret to himself. It had been almost intolerable. At times he felt that he must go mad. There was something in his brain which was like a devil urging him with the most pitiless and unceasing force to the nulling narcotic of nicotine. Always. Never had it left him. And he had fought it, not because he felt that it was sinful to smoke, not even that he feared it might re-create his appetite for drink, but because he wanted to be as good a soldier as he could, to give up everything for God. (pp. 106, 107.)

It is well to close this book-notice by quoting the author's definition of conversion, since one of his purposes is "to interest the reader in the psychological mystery of conversion." He says:—

According to Professor James, in whose steps we follow with admiration and respect, "to be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities." (pp. 16, 17.)

In the New Church we would state this in different terms, which would include many deeper spiritual realities which we have not space to dwell upon here; for we should describe this divided self as the natural man, with its heredity of evil and its wretched surroundings, and the spiritual man with its invaluable endowment of the *remains* of innocence of infancy, guarded by the Lord and the angels, to which the religious appeal is to be made, and without which no mortal could be saved.

H. C. H.

THE FUNDAMENTALS OF THE CHRISTIAN FAITH.*

No vestige of a date appears about this little book; but as it has recently been received for notice we understand it to be a new publication. We cheerfully give space to it because it is an indication of a reaction against the strong rationalizing tide which is now sweeping over Christendom, not excepting even the Roman Catholic Church with its epoch-making movement called "modernism." The Foreword explains its appearance:—

* *The Fundamentals, A Testimony to the Truth.* Volume I. Compliments of Two Christian Laymen. Chicago: Testimony Publishing Company. 126 pp. 12mo. Paper.

This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained. Two intelligent, consecrated laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.

It is a strong defense for the most part of some of the leading doctrines of old Christianity; for instance, The Virgin Birth of Christ is defended ably, in the first chapter, by Prof. James Orr, of the United Free Church College, of Glasgow, Scotland, who is the author of the best book on the subject. He calls attention to the unhappy feature of this contest, namely, that as the Virgin birth is discredited in the church, and regarded as not an essential part of the Christian faith (as in Dr. Gordon's recent book on "Religion and Miracle"), a doubt of the spiritual and Divine spreads in all directions. He says: —

It is surprising how clearly the line of division here reveals itself. My statement publicly made and printed has never been confuted, that those who accept a full doctrine of the incarnation — that is, of a true entrance of the eternal Son of God into our nature for the purpose of man's salvation — with hardly an exception accept with it the doctrine of the Virgin birth of Christ, while those who repudiate or deny this article of faith either hold a lowered view of Christ's person, or, more commonly, reject His supernatural claims altogether. (p. 8.)

It is the object of this paper to show that those who take the lines of denial . . . just sketched do great injustice to the evidence and importance of the doctrine they reject. (p. 9.)

He then calls attention to the fact that the ordinary Christian feels no incongruity in passing from the narrative of the Virgin birth to the wonderful story of the life which follows, and of the resurrection. It is all of one piece. He considers the historical setting and the Scripture testimony, and holds that the sinlessness of the Christ is a proof of His Virgin birth and Divinity, for "sinless He was, as His whole life demonstrated; but when, in all time, did natural generation give birth to a sinless personality?" (p. 19.)

Had Christ been naturally born, not one of these things could have been affirmed of Him. As one of Adam's race, not an entrant from a higher sphere, He would have shared in Adam's corruption and doom — would Himself have required to be redeemed. Through God's infinite mercy, He came from above, inherited no guilt, needed no regeneration or sanctification, but became Himself

the Redeemer, Regenerator, Sanctifier, for all who receive Him. "Thanks be unto God for His unspeakable gift" (II COR. ix, 15). (p. 20.)

This doctrine is drawn from the letter of Divine Revelation without any illumination from the spiritual meaning within. And gratifying as it is to a New-Churchman we must not expect that the gratification is to continue when other doctrines are approached in the same way. For while it does assure us of the Divinity of Christ it makes Him only the second person of a trinity of God; we find upon reading on that the Holy Spirit is just as fully a person, the third of the trinity. Dr. R. A. Torrey, writing on this subject in the third chapter says:—

One of the most characteristic and distinctive doctrines of the Christian faith is that of the personality and deity of the Holy Spirit. The doctrine of the personality of the Holy Spirit is of the highest importance from the standpoint of worship. If the Holy Spirit is a divine person, worthy to receive our adoration, our faith and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due. (p. 55.)

And from a practical point of view, if we think of the Holy Spirit as impersonal power, he urges, we shall be trying to get hold of it to use, instead of thinking of how the Holy Spirit can get hold of and use us. After going carefully over the teaching of the letter of the Word to show the various works of the personal Holy Spirit, he concludes:—

To sum it all up, THE HOLY SPIRIT IS A PERSON. The Scriptures make this plain beyond a question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of Him, in our practical attitude toward Him, treat Him as a person? Do we regard Him as indeed as real a person as Jesus Christ, as loving, as wise, as strong, as worthy of our confidence and love and surrender as He? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them (JOHN xiv, 16, 17). . . . Herein lies the secret of a real Christian life, a life of liberty and joy and power and fulness. To have as one's ever-present Friend, and to be conscious that one has as his ever-present Friend, the Holy Spirit, and to surrender one's life in all its departments entirely to His control, this is true Christian living. (p. 69.)

It never seems to occur to our friend that the Spirit of the risen and glorified Lord Jesus Himself is the Holy Spirit, even as He said when He sent them forth to organize His church after His resurrection:—

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (MATT. xxviii, 18-20.)

He breathed on them, and said unto them, Receive ye the Holy Ghost. (JOHN xx, 22.)

Communion with the Lord Jesus Himself, through His own Holy Spirit with us always even unto the end of the world, the Lord "in whom dwelleth all the fulness of the Godhead bodily," would seem to leave nothing to be desired further for worship and for companionship in all the experiences of life. This takes away the tri-personality of God, indispensable to tritheism, but leaves the trinal attributes of one God having all power in heaven and in earth.

The three persons, or Gods, of the past seem to be no longer needed, for we are happy to find scarcely a trace of the old abominable doctrine of an angry God and of the vicarious atonement, in this little book. We are glad to find that it is no longer considered a fundamental of the Christian faith that an innocent son should die instead of the sinner to appease the wrath of His father. The "Purpose of the Incarnation" as presented in the third chapter by Dr. G. Campbell Morgan, is to take away man's fear of God rather than to take away God's wrath with man. This is accomplished first by revealing the Father as loving, wise, and just. Jesus in His loving life with men said, "He that hath seen me hath seen the Father." But the ultimate purpose is to take away sins by getting with the sinful man under them and lifting them. So the fear that stands between God and man, as a barrier to this, must be removed. We read:—

Sins — missings of the mark, whether wilful missings, or missings through ignorance, does not at present matter. The word includes all those thoughts and words and deeds in which we have missed the mark of the Divine purpose and the Divine ideal; those things which stand between man and God, so that man becomes afraid of God; those things which stand between man and his fellowmen, so that man becomes afraid of his fellowman, knowing that he has wronged him in some direction; those things which stand between man and his own success. . . . God was manifested in order that He might come into relationship with human life, and passing underneath the load of human sins, lift them, take them away. (pp. 37, 38.)

The process is not made very clear, but there is a suggestion at least of the New-Church doctrine of redemption, according to which God Himself becomes Man in order to meet the hells of human sin, or the evils resulting from them and actually embodied in evil spirits, and in temptation-combat conquers and subdues them, and gives men freedom from their power to enslave. Dr. Morgan seems to be reaching out after this very doctrine, for he says:—

The manifested One was God. If that be once seen, then we shall forevermore look back upon that man of Nazareth in His birth, His life, His cross, as but a manifestation. The whole fact cannot be seen, but the whole fact is brought to the point of visibility by the way of incarnation. If indeed this One be very God manifested, then remember this, the whole measure of humanity is in Him, and infinitely more than the whole measure of humanity. Beyond the utmost bounds of creation, God is. . . . In the cross I see the love of God working out through passion and power for the redemption of man. In the cross I see the light of God refusing to make any terms with iniquity and sin and evil. . . . The passion revealed in the cross was indeed the passion of God, but the passion of God became dynamic in human life when it became manifest through human form, in the perfection of a life, and the mystery of a death. (pp. 40-42.)

The New Church is taught how this Divine victory over the hells is stored, and forever operated, in the glorified Divine-Human of the risen and ever-present Lord Jesus; but Dr. Morgan seems to catch little if any glimpse of this. One thing, however, he does see, namely: that the process was to destroy, or loosen, the works of the devil. And by the works of the devil he understands the Scriptures to mean everything which estranges the soul of man from his God and his fellow man. But he does not seem, with the New Church, to perceive that this is the influence of evil spirits flowing in constantly from the other world into souls opened by disobedience to the Ten Commandments to receive it, and that the Lord can save us from it only as we obey the commandments, looking to Him alone for help.

In regard to the second coming of the Lord Dr. Morgan and other writers in the volume seem less intelligent. He says:—

Christ shall appear a second time. There is no escape, other than by casuistry, from the simple meaning of those words. The first idea conveyed by them is that of an actual personal advent of Jesus yet to be. To spiritualize a statement like this and to attempt to make application of it in any other than the way a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the scriptural declaration. There may be

diversities of interpretations as to how He will come, and when He will come; whether He will come to usher in a millennium or to crown it; but the fact of His actual coming is beyond question. (p. 49.)

It is interesting to note that Prof. Howard A. Kelley, M. D., of Johns Hopkins University, who is the last writer in this volume, holds the same view. He says: —

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day. (p. 125.)

The power of Dr. Kelley's "testimony," for so his paper is styled, is in his position of eminence as a natural scientist, and in the practical and reverent way in which he accepts the Bible as the Word of God. His words are those of a very beautiful religious experience. We have space for only a short paragraph: —

I believe the Bible to be God's Word, because as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body. (p. 125.)

H. C. H.

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